The Relief Society Magazine

AUGUST, 1939
Vol. XXVI-No. 8

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Index to Advertisers

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Brigham Young University 505
Deseret Book Company . . . . . Inside Back Cover
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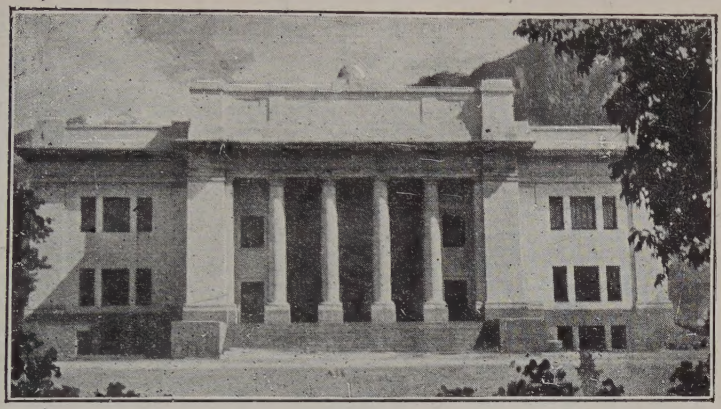

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The Relief Society Magazine

Organ of the Relief Society of the Church of Jesus Christ of Latter-day Saints

Vol. XXVI AUGUST, 1939 No. 8

AUGUST CONTENTS

Special Features

The Cover 507
Frontispiece—I Love A Brook ..... Anna Prince Redd 508
(*Illustrated by Leland N. Peterson*)
Woman as an Interpreter of the Truth ..... Maude B. Jacob 509
Apostle Melvin Joseph Ballard ..... Belle S. Spafford 513
Mothers' Influence in Priesthood Work ..... Achsa E. Paxman 515
Good Taste In Home Decorating ..... I. A. Fisher 524
The Relief Society in the Welfare Plan ..... Harold B. Lee 526
What Is Public Health? ..... Dr. J. L. Jones 528

Fiction

Little Old Glass Slipper ..... Fae Decker Dix 518
"The Ancient Beautiful Things" ..... Vesta P. Crawford 533
The Shining Heart ..... Sibyl Spande Bowen 539

General Features

The Sea Lion Cave ..... Dorothy Nell Mair 522
Guarding the Family Health ..... Elna Miller 530
Happenings ..... Annie Wells Cannon 536
Editorial:
"A Golden Future" 537
Eliza Roxey Snow Memorial Poem Contest 544
The Magazine, A Medium For Growth ..... Dorothy Clapp Robinson 545
Magazine Drive 548
Handicraft Department ..... Nellie O. Parker 550
Music Department (Gioacchino Antonio Rossini) ..... Janet M. Thompson 551
Notes from the Field ..... Julia A. F. Lund 552

Lessons

Theology—John the Beloved (Continued) 557
Messages to the Home—Unity 560
Literature—"Personal Recollections of Joan of Arc" 561
Social Service—How Shall I Conduct Myself in an Age of Automobiles? 564
Family Relations—The Family Pocketbook 570
Mission—Cumorah and the Golden Book 574

Poetry

I Love A Brook ..... Anna Prince Redd 508
Opportunity ..... Mabel Jones 517
The Summer Sun ..... Wilford D. Lee 521
Contemplation ..... Bertha M. Rosevear 525
On Being Presented With A Locket ..... Ruth Louise Partridge 532
Walls ..... Gertrude Perry Stanton 535
The Greater Happiness ..... Adeline Rasmussen Ensign 543
Escape ..... Afton Clegg 549
The Touch of the Master Artist ..... Lorine H. Lee 556

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THE COVER

AUGUST is vacation time—play time. It is important for people to play, to forget their tasks and engage in some recreation that is healthful and interesting. The child with his dog plays in the shady lane and is happy. The adult, too, must take time to partake of the enriching human pleasures that are so abundant. Unwise indeed is he who spends all his energies in work, who never takes time to play with his friends and family.

"Sweet recreation barred, what doth ensue but moody and dull melancholy, kinsman to grim and comfortless despair; and at their heels, a huge infectious troop of pale distemperatures and foes to life."

I Love A Brook

By Anna Prince Redd

I love a brook, a swiftly moving stream
That tumbles down a mountain from the snows
And finds its way across the town to gleam
Like silver ribbon through the meadow as it goes.
It bides its time and flows beneath the clover,
If storms becloud or earth's mould holds it back
It but accumulates in strength, and spilling over
It clears and finds its way along a crack.
Then still and deep and stately-wending, proud
To be a-moving, happy just to be,
It presses on till joyous, bounding, loud,
It surges over rocks to meet the sea.
So runs my life: Reunion is my goal.
Thus must I strive, and striving find my soul.

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Woman as an Interpreter of the Truth

By Maude B. Jacob

"One is richest in soul who has given most to enrich souls."

WOMAN'S opportunity in friendship is limitless in degree and scope from the outside world of life and beauty to the inner world of affection and communion. Life is gladdened, ennobled, and inspired in varying degrees as each day the intimacies of nature, of art, and of music, the human associations in work and in play, and the communion of home and church touch us. If intimacy, companionship, and communion may be considered in the range of friendship, then "the problem of life is the problem of friendship". It is no new thought that the spiritual life is but a deepening friendship with God. The world today, individuals as well as peoples, are yearning for friendship.

It is the peculiar glory of womanhood to be friendly. This superior quality, friendliness, comes from a combination of heart and mind, from woman's spiritual perception and sensibilities, from her ability for self-effacement and her sympathy for human frailties, and from her indefinable sense of and power of living for immaterial things. Lamartine, the great French humanist, says of woman's adaptibility for friendliness, "Nature has given women two heavenly gifts which distinguish them and often raise them above human nature—compassion and enthusiasm. By compassion they devote themselves and by enthusiasm they exalt themselves."

It is the tendency of woman to prefer to be the "inspirer" rather than "creator," a condition which may be due largely to her disposition but in part, no doubt, to the influence of the social and religious forces that have directed human progress. The role of woman as inspirer is one which on the whole is most advantageous to general progress. Nevertheless, it is evident that many of the social, political, and aesthetic influences of civilization have seen birth in women's minds long before they were carried to public organizations. All in all, it appears most providential for man, the conqueror of the material world, that woman with her intuitiveness, ingeniousness, and encouragement has proved herself worthy of the role of inspirer. Tennyson, the Victorian poet, as he considered the effect of education upon woman's influence, saw this greater role and recorded it in the delightful idyll, "The Princess:"

"Everywhere
Two heads in council, two beside the hearth,
Two in the tangled business of the world,
Two in the liberal offices of life.
. . . . . .
The woman's cause is man's: they rise or sink
Together, dwarf'd or godlike, bond or free."

To make new laws, to discover new truths, to invent new devices, to write books, to paint pictures is something measurable. For such creations the laurels of the world have been given in grateful tribute. To shape traditions, mold lives, increase another's efficiency, create harmony by eliminating chaos is not measurable. There are no statutes for these virtues. Yet, in every age and in every hamlet women have served as inspired companions of loved ones and friends, as guardians of the good and beautiful in life.

The role of woman as "companion," one of her noblest functions, has received but little attention from those who have written of the place of women in the world. From the individual biographies of the leaders of thought and affairs one may glean evidence of the sympathy, encouragement, and cooperation of mothers, wives, sisters, and companions that have aided in the achievement of success in the face of obstacles and despair. The encouragement given to Galileo by his loving daughter Marie Celeste, to Pasteur by his devoted wife, to William Herschell by the sacrifices of his sister are part of the progress of science. Inspired by the confidence and sympathy of woman's love Liszt, Wagner, Mozart, Chopin, and Beethoven yielded imperishable creations in the realm of music. Michelangelo speaks of the influence of his friend, Vittoria Colonna, as "the tool by which his genius had been formed". In the field of literature the examples are legion. Wordsworth writes of his beloved sister, Dorothy:

"She in the midst of all preserved me still
A Poet, made me seek beneath that name
And that alone, my office upon earth."

For the immortal Dante, Beatrice was "the solitary star" which directed him through all the vicissitudes of life, unlocking his brains and heart, thus guiding him to the sublime creation of "The Divine Comedy". These and many others are examples of what Aristotle terms as friendship: "The friendship that is communion."

THE supreme example of friendship that is "understanding" comes to us from the life of Mary of Bethany, her friendship with Jesus of Nazareth. The home of Mary, her sister Martha, and her brother Lazarus was a haven of refuge in the latter days of the ministry of Jesus. Homeless, misunderstood, and persecuted, Jesus, the Man of Sorrows, found comfort with these friends. As Jesus spoke to them of his mission to mankind it seemed that Mary realized more than Martha what Jesus needed, understanding, not nourishment. The humble associates of Jesus, His disciples, seemed unable to sense the significance of the events of those last weeks. It was to Martha Jesus had given assurances of everlasting life upon the death of Lazarus but with Mary Jesus wept. It was at the home of Simon that Mary's understanding was to be given supreme expression. Realizing the closeness of the death of Jesus she took the priceless ointment used in anointing for burial

and kneeling at his feet, anointed him, seeking to comfort Jesus with an expression that might symbolize the everlasting power of his life. And Jesus understood Mary's act and was comforted by it, for He said of her, "She hath wrought a good work upon me. Wheresoever this gospel shall be preached in the whole world, that also which this woman hath done shall be spoken of for a memorial of her." It has been said of Mary of Bethany that of all the followers of Jesus she, more than anyone else, appreciated his deepest longings—she understood whether an unburdening of heart or an alabaster box was needed. The world today needs its Marys to help to teach the lessons of friendship. "Long after the menu has been forgotten, the companionship about the table remains the richest part of any feast." There is always the need of the instinct of Mary for friendship which is understanding to detect and satisfy the need in the life of another. There is also a great restless world about us, eager not so much for "the material delicacies of Martha's table as for the spiritual joys of Mary's companionship".

The inspiration of the great companionship of Saint Jerome and Paula of Rome has been lost to the world in the stupendous contribution of the Latin Vulgate of the Bible, yet its production was due to the intellectual and spiritual companionship of two great souls. Saint Jerome is best known today as the translator of the Bible from the original tongues into Latin from which translation all others have been made including the King James translation. Jerome as a young man was recognized by the Christian Church under Pope Damasus as the greatest authority upon the languages of the time. In the year 382 A. D. Jerome was given the task of revising the translations of the Gospels from the Greek. Because of his saintliness and his learning many of the patricians of Rome appealed to Jerome for instruction. A noble Roman matron upon becoming a Christian established a convent to which women could come for religious instruction. To this school Paula and her daughter, Eustochium, both widows, came for direction. Paula's keen intellect, superior knowledge of Latin and Greek, and her intense spirituality quickly appealed to Jerome as he worked with her at the convent. So that Jerome could complete his great task he left Rome and established himself at Bethlehem building a tiny monastery near the scene of the Nativity. Later Paula and her daughter followed, giving all of their wealth to the establishment of a convent at Bethlehem. From the menial duties of the convent she assigned herself, Paula saved time to serve Jerome as scribe and translator. Under her encouragement the task assigned to Jerome was extended to the re-translation of the works of the major prophets and then to the historical and literary books of the Old Testament record. These saintly women through their encouragement and aid sustained and guarded Jerome. Many times he would have yielded to despair at the magnitude and difficulties of the task had it not been for Paula and Eustochium. The complete story of this prodigious undertaking, the Latin Vulgate, is little known but less known are the facts of the loving service, intellectual aid, and spiritual

understanding of Paula. Paula died before the completion of the task, but Jerome gave to the world as he had promised her the completion of her dream, the Latin Vulgate of the Bible. For Jerome, Paula, and Eustochium the Christian Church gave the reward of sainthood, but from the world the friendship, holiness, profound learning, and supreme genius of the three receive tribute every time the pages of the Divine Library are turned and yield to humanity the testimony of God and His Divine Love.

AS MUCH as has been said of woman's gift of friendship, shall nothing be said of her great need of friendship? Her need, as great as man's, is met from the same sources as his in the realm of material and human contacts. Of friendships, woman for woman, none have been more beautiful than that of Ruth and Naomi. Never was the lonely heart of woman comforted more than when Ruth spoke to the sorrowing Naomi the words, "Whither thou goest, I will go. . . Your people shall be my people, your God shall be my God." Many have been the admirers of George Eliot's great work, appreciating her understanding of those qualities of character which create tragedy and happiness in human lives. The Hetty Sorrels, the Tom and Maggie Tullivers, the Silas Marners, the Dollby Winthrops of life have more meaning for us because of George Eliot's unforgettable portrayals. Only a few courageous biographers have given credit to George Henry Lewes for his contribution to this great author. He it was who gave up his life work as author and literary critic to protect, encourage, and inspire George Eliot. To Mary Ann Evans, the critic of the *Westminster Review*, he pointed the way to become a novelist. For him she was a great cause. Truly "they rose to greatness together."

What shall be said of the greatest of all companionships, marriage? The greatest of earthly joys have come to man through the sacred ties of marriage as also have come the greatest tragedies when the mystery of death has severed those ties. The great quest for evidence of immortality has received its greatest impetus from man's desire for the continuation of the loving associations of earth life for all eternity. The greatest truth given to the world by the Prophet Joseph Smith in the Dispensation of the Fullness of Times is that marriage is to be for eternity, that man's everlasting joy and progress depends upon his completion through marriage. Happiness through self-completion is the goal of those who know God's purposes. With this supreme concept of eternal progress and happiness must come the understanding that marriage must be more than physical attraction and satisfaction; it must be more than intellectual harmony; it must be a spiritual companionship.

Woman's ability for friendship lies not in her learning but in her understanding; not in her rank or calling but in her spirit, for "the humblest light may kindle a light brighter than its own". To have Mary's sacred gift of understanding is the desire of every woman seeking to fill her sacred role of "Interpreter of the Faith" for her generation and those to follow.

Apostle Melvin Joseph Ballard

By Belle S. Spafford

AN overwhelming loss came to the Church Sunday evening, July 30, 1939, in the passing of Apostle Melvin J. Ballard, following a brief illness. Born of sturdy pioneer parentage, who assisted in the establishment of our great Western Empire, Elder Ballard has with diligence and faith devoted his life to the establishment of the work of the Lord in many parts of the world.

Henry and Margaret McNeil Ballard, parents of Apostle Ballard, early located in the beautiful Cache Valley of Northern Utah. Many hardships attended early life there, but their strong testimony that God lives and overrules to bring about the perfection of his obedient children never wavered. A few years prior to the birth of Melvin . . . "when the clouds of darkness hovered long about them, the mother, with a 'broken heart and contrite spirit' bowed in solemn supplication before her Father, and received the assuring comfort that she should be given a son who would be numbered among the Apostles of the Lamb, and to her last day she maintained that this would come to pass just as it had been revealed to her." (*L. D. S. Biographical Encyclopedia*, Andrew Jensen)

In harmony with this revelation to his mother, Elder Ballard was ordained an Apostle, January 7, 1919, by President Heber J. Grant. This high calling came at the age of 46, as a culmination of years of devotion and tireless service to the Church in ward and stake capacities.

ELDER BALLARD

For many years one of the Church's leading missionaries, Brother Ballard's power and influence has been felt near and far. He has organized stakes, he has filled special missionary assignments, for ten years he presided over the Northwestern States Mission. In 1925 he opened the South American Mission. He has labored with zeal in the interest of the Religion Class, the Sunday School, the Mutual Improvement Association, serving at one time as Assistant General Superintendent of the Y. M. M. I. A. He has always been a staunch and considerate friend of Relief Society.

Blessed with a studious mind and great spiritual insight, coupled with

an unusual gift of oratory, his services have been constantly in demand throughout the Church and elsewhere. Because of his earnest desire to serve, his response to all calls has been most generous. Perhaps the Church has had no more energetic servant.

His unusual gift of music has brought joy not only to himself but to thousands of souls. For years he has been chairman of the Church Music Committee, and under his supervision the latest Church Psalmody was published. Through his efforts a finer appreciation of good music has been awakened.

His boyhood experiences, no doubt, gave him a keen understanding of the heart of a boy and led toward his great activity among the youth, so evidenced by his work in the Boy Scout movement.

Love for humanity which expressed itself in both spiritual and material administrations has always been characteristic of this great leader. As a little boy holding the office of Deacon, he took delight in chopping wood for widows and those in need. It was his custom to spend a part of each Christmas day, with a sleigh as a vehicle, in distributing gifts which had been given through his father, the Bishop, for the blessing and comfort of those in need. It is but reasonable that one so endowed with the interests of the unfortunate should be chosen as chairman of the Church Welfare Program, when it was established in the spring of 1936. His faith in the Welfare Program was expressed in these words: "It is the greatest thing in the Church today. It must not, it will not fail." At the time of his passing he was acting as advisor to the present General Welfare Committee.

A man of magnetic personality and easily approached, his advice has frequently been sought by those in need of comfort and guidance, and all who came to him have met with tender understanding and wise counsel.

His innumerable religious, business, and civic activities have endeared him to thousands—his friends are legion. Truly a man of God, devoted to the uplift of humanity, his life has been as the Master would have it be.

Counting him a special friend of Relief Society, the General Presidency and General Board mourn with Sister Ballard and her family, and pray that our Father's comforting influence will attend them.

"Blessed are the dead which die in the Lord . . . that they may rest from their labours; and their works do follow after them." (Rev. 14:13) The work of the Lord has been advanced immeasurably through the ministry of Elder Melvin J. Ballard, a gifted man, a genuine Latter-day Saint.

Mothers' Influence in Priesthood Work

By Achsa E. Paxman

I WONDER if mothers express joy and appreciation for the good deeds of their sons to the same extent that they offer disapproval for failures and wrongdoing. Appreciation and encouragement for good deeds bring joy and a desire to continue actions that will bring further approval. Encouragement is one of the greatest needs of humanity.

A normal home and good parental training are essential in the life of a child. "We form all our concepts and habits of good, truth, loyalty, faithfulness, and morality, immediately around us." The future of the individual depends upon the wisdom and guidance of parents.

Every child needs the influence of a church. Wise parents recognize the importance of the church influence in the lives of children and encourage every possible contact with it. Our Church, through the Priesthood, provides an influence most vital in the lives of our boys and young men.

How can mothers influence sons to be active in the Priesthood? Every mother who is prayerful, who has faith in God and a desire to live the principles and teachings of the Gospel will be an influence in the spiritual life of her boy. "Provoke the brethren to good works" is one of the admonitions given to Relief Society women by our Prophet Joseph.

The woman who is wielding influence over her own boy is also, through that boy, wielding influence over other boys. The following few incidents, which Brother Newell K. Young relates in his lesson book for the ordained teachers are illustrative of the fine influence and spiritual direction of mothers:

A young man had been sent to Germany on a mission. His first three months in Germany were months of distressing doubts and misery. He took no part in the actual missionary work and found but little results from his study of the German language or the Scriptures. Many times he would have given up and gone home, in spite of his desire not to hurt his father and mother and friends, had it not been for the sympathetic understanding and unfailing kindness of his missionary companion.

At one of the meetings, in which were three learned sectarian ministers who had confidently come for the avowed purpose of confounding our Elders, the president of the Swiss-German Mission called upon the missionary companion of the doubting and troubled boy to speak.

This missionary did not dispute nor argue. He simply bore his testimony. In an earnest, manly manner, under the inspiration of the Lord, he told of the fruits of Mormonism in the lives of our people. He told of his experience as a soldier in the United States Army in the Phillipines during the Spanish American War. He related his parting with his mother as typical of Mormon life. He quoted her last words to

him as he left home: "My boy, come back as clean as you are now, as pure as a child." And with a spirit and influence that even the ministers could not challenge, he bore record that he came home clean.

The force of this testimony touched these men's hearts, and they confessed themselves misled regarding Mormonism. They declared their good will for the Elders, saying that such men as these could be only a blessing to Germany and her people.

This testimony let in a stream of light to the doubtful and disheartened Elder. He, too, found God. Since that time he has not ceased to proclaim Him at every opportunity.

The mother who wielded influence over her boy in the Priesthood, as a soldier, and also as a missionary, had helped influence another missionary boy.

A widowed mother with four children was suddenly bereft of her only adult kin, her mother. Speaking of the trials and faith and courage of his mother, her eldest son said, "I think it was not so much what she said as what she was. Her very life breathed a beautiful peace into the souls of those about her. This gentle, quiet, suffering little mother of mine lived into my life the feeling that heaven was near, and that God was good to her and all of his children even in their sorrows."

The mother who can inspire confidence that God is good and is looking after His children will promote faith and devotion in her boy and will build a foundation for Priesthood work.

A mother who was working early and late to provide for her five small children found it impossible to get a much needed pair of shoes for her boy. In response to his complaining and coaxing she said, "I cannot get you shoes. When you pray evenings and mornings, ask the Lord and He will open some way for us to get them."

"Twice each day during my prayer said at Mother's knee I put the case up to our Father in Heaven. A few days later an uncle's wagon stopped before our door. Unmindful of the snow and cold, I scampered out with my bare feet. 'Hello, what have we here? Bare feet! A barefooted boy in all this snow! Climb up here and see what I have for you.' The uncle handed me a pair of boots. 'See here how good my Heavenly Father is to me,' I exclaimed. 'I asked Him only for shoes and He has sent me red-topped boots.' "

I'm sure that you will agree that this mother had already established in her boy a sympathetic understanding and faith in God that would later be influential in promoting interest in Priesthood work. In all probability, before her boy is twelve years old he will have received such further training that he will be prepared and desirous of becoming a deacon.

When your boy is ordained to the Priesthood of Deacon, impress him with the importance and privilege of having the Priesthood bestowed upon him. During his term of office, know whether or not he has collected his fast offerings and attended his meetings and other duties as he should. If he has been a trustworthy deacon, he will be a better teacher and priest, but each time he is advanced in the Priesthood the interest of the mother should be displayed in this new honor. Probably

special mention of the added honor of receiving a promotion in the Priesthood could be made at meal time when the family are together, or perhaps a cake or special dessert served in his honor. Continue with interest and encouragement, that the boy may magnify his calling and know the joy of work well done. If some question regarding the Priesthood arises, honor the young man holding the Priesthood by referring the question to him. The home that is blessed with this vital interest and encouragement will be filled with joy and satisfaction and will enjoy more abundantly the Church and its spiritual blessings.

May our Father in Heaven bless the women, the mothers, that they may have wisdom that is seldom at fault, patience, unfailing trust, love unfaltering, faith in God. Then we are sure that our influence in supporting the Priesthood will be felt and the young men of the Church be brought into greater activity.

OPPORTUNITY

By Mabel Jones

So swift the moments follow in their flight
That like the setting sun's fast dying ray
They fade from view into the yesterday
Until the world again is hushed in night.
Then mortal man forgets his daily plight
Of toil and struggle in the ceaseless fray,
And from the shop and farm, from every way
Of life, comes home to dream by candle light.

So all too soon this life ebbs out its span
Of golden moments, and our day is done.
Too soon the night comes on wherein no man
Can work. Go, then, while there is yet the sun
And do your work with care and thoughtful plan,
And leave at close of day no task undone.

Little Old Glass Slipper

By Fae Decker Dix

THE old man was lonely, it's true. But you would never suspect it if you stepped up to his rickety door sometime and caught him looking at the little old glass slipper on the mantel shelf.

Mostly he'd be there at sundown, for that was the time when he longed for them—the children and Betsy. Not that he wasn't used to being all alone, for he'd had nineteen years of it now come September. But he still couldn't help getting restless about chore-time. Not that there were any chores for him to do any more. There was nothing for him to do. That was what bothered him so. People didn't need you for anything when you were poor and going on seventy-seven. But there was his own little fire to lay at sundown and a few weeds to pull from the row of radishes he planted each spring. It made him feel right useful to be gathering the chips and pulling the handful of weeds as dusk drew on.

It was such a still time at sundown. He couldn't ever quite get used to not finding Betsy there over the cookstove heating the porridge, humming a tune, treading from cupboard to table and back. He would think of her straining the pail of milk he brought, shooing the last sleepy chickens from the doorstep, telling the dog to go out to the woodshed.

Betsy had been the last one there. It had been years since the children were with them. The boys somehow didn't take to the land and left as soon as they could do a day's work elsewhere. Married now, they were, all four of them, and living far away. Linnie, the only girl, had died when she was seventeen. It was Linnie who made the little glass slipper so important.

During the long months she lay ill she would stare up at the bit of shiny glass on the old mantel and look very very happy. It meant such a lot to them when she could look happy, as if the pain had fled for a moment. Every night when the sun was about to set, she'd ask one of them to move the slipper out to the edge of the shelf and over toward the far end so the last rays could slant over every little point in the yellow glass and make it dance for her. Sometimes the points reflected back with prismatic loveliness on the whitewashed chimney, and Linnie would clap her thin hands and call it her "rainbow" and beg to hear again how mother had brought the little slipper all the way across the ocean to this cabin home in an American village.

And Betsy, treading heavy-footed from cupboard to table and back, would repeat in her equally heavy voice, the story of how her own grandmother had given her the glass slipper for a keepsake, how it used to have a lock of her first sweetheart's hair tucked down in the toe, how Father made her throw the lock away when he married her. Here the old man always shuffled his feet and looked sort of foolish, and Betsy would give him a swift glance and tell how she had kept locks of each of her babies' hair in the glass slipper until the night of the fire.

Then the old man would cut in with the story of the fire. He would

tell how everything in their first little home burned except the little glass slipper and the treasure chest. The treasure chest was a wooden box bound with iron bands containing many old trinkets reminiscent of their life in the old country and many little keepsakes of the children's. Most of its contents were now distributed among the boys and their families. But no one could get the old man to part with the chest itself, or the brass candlesticks in the old bedroom, or the little glass slipper. He kept Linnie's and Betsy's clothes packed in the treasure chest now that the trinkets were gone. Each year he unfolded the beloved garments, shook them in the air a bit, and put fresh mothballs in the chest again. It was a pleasant interlude for him, this handling of the past, this bringing to light again the things that Betsy and Linnie had worn when they were alive and busy and laughing about the old place with him.

How sweet it had been to watch Linnie feeding the ducks and the chickens out in the yard, and later from her bedside. They'd get so they'd walk across the clean board floor right up to her cot and peck out of her hands. And, if she could smile at all, she would smile and talk with the clucking hens and pretend she wasn't lonely. But it was lonely for Linnie in the village. There were not many girls her age anyway, and those who were had been too "boy-struck" to think much of giving friendship to a sick girl.

The old man reckoned, as he rocked to and fro in his quaint, rough chair by the tumbling cookstove, that the yellow glass slipper had been their staunchest friend. Everything else had seemed to go—the chickens, the dog, Linnie, Betsy. Only he and the little slipper held on. Pleasantly, almost mysteriously, he would smile up at the shiny ornament as he sat on a summer evening watching the sun's last rays slant through it.

There was an old rose vine still clinging to the bedroom window. Occasionally during the summertime a single rose would burst forth as if to bring him a fleeting memory of what had gone. When one bloomed, he always left it a day, then picked it for the little glass slipper. The slipper could hold only a few drops of water, just barely enough to wet the stem, so the rose could live only a few hours on the mantel shelf. But a few hours would be enough, for they were filled with sweet memories for the old man who rocked and dreamed of his past before the decrepit mantel at sundown time.

In the mornings he would rise and make a pretense at sweeping his floor, washing his tin cup, plate and knife, which he deemed the only necessities for a well served meal. Pushing his chair into the corner, he would mop his face a bit and take his daily walk down to the village main street.

All morning he loafed about. There was nothing else to do, and no one cared anyway. At noon he would go home for his crust and bowl of porridge with sometimes a bit of fruit, then sleep through the warm mid-day.

Asleep on Linnie's cot, he was a pitiful sight with his gray be-whiskered face burrowed in the smudgy pillow, his hollow eyes closed, his funny little mouth opening and shut-

ting at intervals to accommodate his snoring.

Some days kindly Mrs. Vanter down the road would waken him, bringing him a bowl of cherries or a loaf of bread. Some days one of the farm hands from a neighboring field would stop by for a chat. Once in a while there was a brief note from one of the boys with a five dollar bill enclosed, or a box of good things to eat from a daughter-in-law. At Christmas time the grandchildren would scrawl impersonal notes to this grandfather whom they had never seen and send them along with the family box to wish him a merry holiday. He would muse over these, pretending he could imagine what each little grandchild looked like.

ON A DAY in August a letter came to say they would all be there for the village homecoming at the end of the month. They would bring their children and stay at a tourist lodge. The old man grew a little excited at the news. He tried to sweep the corners of his cabin out a bit better, and to brush his old Sunday suit. He even dusted off the mantel shelf and put the shining slipper right in the center of it where it could catch the most sunlight when they entered the door.

They came. The old man spent four days of scurrying about to the celebrations, mostly with Tom and Miranda and their twins, because they had the biggest car and the fewest children. He was very shy and wearied in the presence of these strangers of his own blood.

Miranda had an aggressiveness, a sort of smugness that carried over into the twin's attitude and gave the old man no real peace of mind while they were with him. Although he could not exactly say he hadn't enjoyed the homecoming, there was an uneasiness about him that spoke of longing for his old rut. Ruts were his style. He would be glad to get back into his daily habits again.

"Grandpa, you'd better come and live with us. We'll be glad to fix up a spare room somewhere for you. Well, why not? You surely can't stay like this! My, I had no idea of —. You won't? Well, of course, if you prefer THIS!"

It had been Miranda who had made the offer. To be sure, the old man rejected it. It had also been Miranda's voice that spoke the words he couldn't believe.

"Well, Grandpa, I'll have to take a keepsake with me. Something to remember you by, for no telling when we can come out here again. I guess I'll just help myself to this old glass slipper. No use to you is it? I'd love it for my new "what-not"! Those old pieces are all the fashion again, and Tom brought me the loveliest one. It's the best in Anterville—genuine antique, you know. This little thing will be just right to put between a pair of wedgewood vases I bought. Tell me is there a story to it? I'm quite fond of antiques. Isn't there something I can tell my friends about its history?"

The old man didn't believe it was his voice, but it must be for he could feel his lips forming words. Maybe he was dreaming. He would shake himself. He would tell Miranda no, she mustn't take that from him. It would sound silly, but he must stop her.

"No. No—there isn't a story—

about—the little glass slipper. None at all."

She had swished it off the shelf and was tucking it inside her handbag with that odd smugness Grandpa couldn't comprehend.

"Good-bye, Grandpa. Good-by-y-ye!"

"Good-bye, my dear children. I'm glad you came."

There were tears in the old man's weak blue eyes. They thought he was crying because they were saying good-bye, and Tom gripped his father's wrinkled hand with unusual force as he left him. None of them had the understanding to know how in that moment he hated himself because he had never been strong enough to say no to the things he wanted to say it to. And here he was still paying at this late date—paying in a funny, sentimental little way, but it was a supreme price to him.

"I ought to have told her no," he kept reflecting after they were gone, "and she ought to have known enough to wait until I'm gone for good. It wouldn't be so long. I ought to have asked her to wait."

So, the old man just sits and rocks at sunset time and stares at the vacant place on the mantel shelf. He waits and waits and wishes the time would hurry by so he could tell Betsy how somebody's thoughtlessness deprived him of a certain joy in those closing years of his loneliness.

THE SUMMER SUN

By Wilford D. Lee

The fierce consuming sun of summer day
Leaps from his hiding place, the mighty crag,
To race across the sky to sear, and brag
To every obstacle upon his way!
How fiercely stabs he every bickering stream,
How battles he with spire, and shaft, and rail;
How drives he from their meadow fox and quail,
And mounts on high to call himself supreme!
Yet, when the calming wisdom of the hour
Which brings to rest his lance, impassionate
Impetuosity is cooled, and fret
Of lost contentions fail from want of power.
Our life is like the wanton summer sun:
It finds a cooling peace when day is done.

The Sea Lion Cave

By Dorothy Nell Mair

SUMMERTIME brings vacation days, and vacation days bring the question, where shall we go?

Motorists throughout the nation will this year, perhaps more than any other, include the popular trip down the entire stretch of Pacific Coast. Every mile of the way is filled with scenic beauty, said by some to excel the famed Amalfi drive of southern Italy. Beginning at Seattle, Washington and continuing on south over the coast highway through the forest of giant redwoods and on into San Francisco and the Golden Gate Exposition gives one a most delightful tour. It is one which should not be rushed through, for there are side shows along the way that are well worth stopping for. Yet, vacationists by the thousands speed on down this beautiful strip and in the rush to arrive at some prearranged point overlook many interesting spots along the way. One frequently passed by, for the sake of conserving time, and which never should be passed by without regret, is the Sea Lion Cave. The cave itself is three hundred feet directly below the main coast highway near the small town of Florence, Oregon.

All sea caverns are mysterious and interesting, but three things make this one unusual: First, it is the only known mainland home for sea lions; other such rookeries are rocks and cliffs apart from the coastline. Second, nowhere else on this continent are seen those colorful sea-loving birds, the Pigeon Guillemots. Third, and possibly most unique of all, the sea lions and the birds live today in the same unmolested freedom they have known for many years in the past. They have chosen this home for themselves, and it is among the very few places left on the North American continent where wild life lives in its natural habitat without fear of a hunting season.

The cave was originally formed during the Ice Age. As the centuries rolled by, battering waves of the Pacific Ocean enlarged it. Today it is fifteen hundred feet long, one hundred feet from floor to ceiling, and has three entrances. One of these entrances is a corridor extending through the cliffs toward the sea for one thousand feet. The main cavern has a beautiful dome-shaped ceiling, and jagged rocks and ledges project above the water that covers the floor. Other rooms in the cavern are upon a higher level, and the floors are perfectly dry, permitting one to explore. The whole interior is lighted by a ghostly green glow. This eerie light reflects upon the ceiling and the walls where the Pigeon Guillemots are nesting. Threading like ribbons through those walls are sulphur-colored streaks of volcanic ash, deposited thousands of years ago. At one time those streaks were the earth's surface. Today three hundred feet of solid rock cliffs rise above them. Around their base waves hammer in a constant rhythm, chiseling arches and fantastic patterns through the rocks. They have smoothed the sharp ledges where the sea lions bask and play in the sun. The precipitousness of the cliffs pro-

tects the mammals from human intrusion on their own bathing beach.

This is the rookery for the Stellar sea lions, the largest known variety and also the most quarrelsome. It is mid-July when the herd begins to congregate upon the rock ledges near the cavern. By Labor Day many hundreds have returned, and there will often be as many as one thousand in the winter herd. They stay until the first sunny days of March. After that they grow restless and begin to roam up and down the coastline, going into the northern waters of the Arctic and into southern waters as well.

There seems to be an understanding between the sea lions and the Pigeon Guillemots. When the sea lions begin to leave the cave in March, the Pigeon Guillemots move in and nest among the crevices of the rock walls. The birds leave in September when the winter inhabitants again return.

The Pigeon Guillemots are colorful birds having red, webbed feet and a large patch of white on each black wing. In shape they resemble our domestic pigeon, only much larger. They also utter a shrill cooing note as they wing about the cliffs. Their habits, however, are not at all like those of our domestic pigeons, for they love the water and prefer to roost on the waves. Out upon the Pacific Ocean they spend most of their lives. Returning to the cave in March, they lay their eggs among the rocks and return to the sea each day. In July the eggs hatch, and parent birds fly back and forth from sea to cave all day long, feeding their young small fish at half-hour intervals.

The young birds stay in the nest until September. Even by then they do not have their beautiful plumage and have to go to sea in their swaddling clothes when the entire flock flies out over the ocean. Where they spend their winters no one knows, but they are not seen again until spring comes and it is time to rear another family.

Fortunate indeed is the vacationist who arrives at this spectacular spot during the month of August, for then the cave is filled with the colorful birds and a good representation of the Stellar sea lions. To view at close range a large sea lion weighing nearly two thousand pounds as he lolls lazily upon the rocks but a few feet away adds an experience to your vacation trip which will not soon be forgotten.

"TO awaken each morning with a smile brightening my face, to greet the day with reverence for the opportunities it contains; to approach my work with a clean mind; to hold ever before me, even in the doing of little things, the Ultimate Purpose toward which I am working; to meet men and women with laughter on my lips and love in my heart; to be gentle, kind and courteous through all the hours; to approach the night with weariness that ever woos sleep and the joy that comes from work well done—this is how I desire to waste wisely my days."—*Thomas Dreier.*

Good Taste In Home Decorating

By I. A. Fisher

CULTURE is what we do and appreciate.

Each era is largely judged by its cultural attainments. This truth makes evident the tremendous importance of making life as fine as possible, since what we do and what we appreciate places us not only in the era to which we belong but also in our individual niche in that era.

Since the beginning of time there have been many eras in which the people of that day reached cultural perfection in their period: The Persians, the Chinese, the Greeks, the Goths, the Rennaisance, the Victorian and so on.

Today we are near the cultural perfection of another great period; an age, whose beauty, grandeur and magnificence will make all others seem so nothing that we can only describe our position by saying, "We cannot see the forest for the trees."

No other period has been so abrupt or developed so swiftly. Fast transportation, electricity, radio, television, new conveniences, new thinking and new living all demand new backgrounds — backgrounds where people eat, sleep, work and play. The tables they eat from, the beds they sleep in, the desks they write on . . . all must define the people that use them.

Older generations have never been concerned with purity of style. Functionalism combined with beauty of design never entered their minds. They bought what their neighbors bought, not what was right, but what was stylish. They were perfectly willing to mix Persian, Turkish, or Indian rugs with Duncan Phyfe, Early American or Queen Anne. They put style correctness before comfort, fashion before design, and smartness before common sense. Nearly always the results were tawdry, over-draped festoonery that was utterly repugnant. There is nothing more ridiculous than a Duncan Phyfe table on a Chinese rug, a Spanish house filled with Chippendale, or an Indian rug in a white man's house. A winged chair, no matter how practical before the fireplace of a draughty room in a manorial mansion, is out of place in a modern apartment.

Floor coverings have always been obtrusive and depressing. People still buy rugs and carpets with ridiculous floral designs and gaudy and depressing colors. Yet the market is filled with beautiful varied textured rugs from very soft to very shaggy pile, self-patterned addero toned rugs in the loveliest neutral tones and soft pastel shades that would brighten and make cheerful any home.

Color is something quite capable of taking dimensional form and depth, and its beauty is unlimited. Yet we have always had the habit of painting backgrounds in drab colors, not from choice or good taste, but from practicality. Almost all wallpaper is incongruous because of overdesign and drab or intense colors, but people still buy it because it is practical. Such practical people forget that the joy of living is half of life itself.

New metals, new plastics, new woods and new fabrics are not only

fascinating but offer a million new possibilities. Women today have far more technical knowledge about interior decoration than any other age. Children play with streamlined toys and feel the influence of modern life on every side. The only two great retarding factors probably are that merchants still buy what they think they can sell . . . and that the public fears drastic changes. A few brave souls blaze a trail, but the rest are like the man, who desiring to be humane, chopped off his dog's tail a little at a time.

The modern home will come, and eventually everyone will have one possessing some degree of beauty and individuality. Those with good taste and determination will of course enjoy a combination of comfort and beauty beyond all description.

CONTEMPLATION

By Bertha M. Rosevear

There's a still and beautiful moment,
Between darkness and daylight, called dawn,
When night slips away into silence,
And the soul to its Maker is drawn.

There's mystery that thrills in the sunrise,
In the flickering birth of a day,
As the portals of heaven swing open
Disclosing each heralding ray.

There's glory and grandeur at noontide,
When the sun in the heaven is high,
Soaring majestic, resplendent,
In his course through the dome of the sky.

There's a charm in the blush of the evening,
When the west is all crimson and gold,
That speaks of the great Master Painter
In terms that are reverent, yet bold.

There's an awe that comes strangely stealing
As the black velvet curtain of night
Drops softly, and stars like tapers
Keep watch with their pale glimmering light.

There's a truth that's convincing, eternal,
As each moment its rapture bestows:
The heavens declare God's glory,
The firmament His handiwork shows.

The Relief Society in the Welfare Plan

By Harold B. Lee

"IN all that relates to the supplying of clothing, the preparation and preservation of foodstuffs, the nursing of the sick, the burial of the dead, in all that relates to the infinities of kindly attention and sympathy, in all that relates even remotely to the love and ritual of motherhood, the Women's Relief Society carries the burden. The bishop is the father of his ward; the Relief Society is the mother. The Church Welfare Plan could not be carried on without them; it serves in greatest measure where they are most active. They establish sewing and cooking centers, they help with making budgets, they encourage the heavily burdened and despondent, they hold up the hands of the faint-hearted, they sweep despair out of the hearts of the distressed, they plant hope and faith and righteousness in every household. Womanhood is the nearest approach to the divine which mortals know. Mothers make up the great membership of the Relief Society."

The above tribute to the Relief Society organization of the Church was paid by President J. Reuben Clark, Jr., in an address delivered before business executives at Estes Park, Colorado, on June 20, 1939. It would be difficult to describe any activity relating to the Welfare Plan in which the Relief Society is not expected to play an important role. Truly, it bears a relationship to the bishops of wards and Priesthood quorums that suggests a family relationship.

Unity of the Priesthood with the Relief Society in Welfare Work.

For nearly 100 years the Relief Society organization has been charged with the responsibility of searching after those in need and provoking the brethren in looking after their poor, and they have kept this charge most faithfully.

Recently from our Presiding Authorities has come a new interpretation of the work of a Priesthood quorum in welfare work. There has been called to service in every Melchizedek Priesthood quorum in the Church an activity group known as a Personal Welfare Committee whose business it is to safeguard the welfare of every member of the quorum and to search out those in need.

It should be clear to everyone that with two great organizations such as Priesthood quorums and Relief Society entering into the field of welfare harmony is essential. Perhaps no one thing is more imperative today in the Welfare Plan than teamwork and coordination of the work assigned to Personal Welfare Committees and Relief Society organizations.

Organizations of the Church Welfare Plan.

To foster this unity, the Church Welfare Committee has described a Stake Welfare Committee composed of the following:

Members of the Stake Presidency as advisors, a member of the Stake Presidency as chairman of the Committee, and the following as members: Stake Work Director, Chairman of the Bishop's Executive Council, Chairman of Stake Agricul-

tural Committee, Stake Relief Society President and Stake Relief Society Work Director. This Committee is expected to plan the welfare program for a given stake and to stimulate corresponding committees in the various wards of the stake to activities that will accomplish the objectives that have been outlined for the Plan.

In each ward the Ward Welfare Committee consists of the following: Ward Bishopric as advisors, the Ward Bishop or one of his counselors acting as chairman, and the following as members: Ward Work Director, Chairman of Personal Welfare Committees of the High Priests, Seventies, Elders, Leader of the Aaronic Priesthood, Ward Relief Society President and Ward Relief Society Work Director. This Committee is expected to meet together weekly, and by the use of surveys and reports that may come periodically, and in harmony with instructions from the Stake Welfare Committee, is to conduct such activities and promote such projects as will assist needy individuals of the Church to become self-sustaining.

Suggested Types of Projects.

The Ward Welfare Committee in cooperation with the Stake Welfare Committee is expected to carry on in every line of endeavor to promote the welfare of the people of the ward. Projects and activities that may be stimulated by this group may be classified under the three following headings:

A. Projects for the production of commodities needed by unemployed persons or which may be exchanged for commodities that are needed, such as: Canning of fruits and vegetables, production of meats and meat products, producing flour, cereals, soaps, cleansers, poultry products, fish, butter, cheese, milk, clothing, fuel, building materials and furniture. Many of these articles are not yet produced in sufficient abundance to meet the requirements of those who are forced to subsist on Bishops' Orders after having done all they can to help themselves.

B. Church activities carried on by other organizations and closely related to the Welfare Plan, such as:
   1. The payment and collection of tithes and fast offerings as outlined by the Presiding Bishop's office.
   2. Home and Church Beautification.
   3. Activities of Priesthood quorums in finding employment for our unemployed members in private industry.
   4. Conduct of Priesthood Quorum projects to assist dependent members to become self-sustaining.
   5. The Genealogical projects to raise funds to assist elderly or handicapped persons to work in the temples on subscription lists submitted by donors.
   6. Vocational training and guidance for young people through the M. I. A.

C. Industrial or commercial enterprizes designed to create new wealth in the communities and to furnish new employment. Under this head may be listed the following:
   1. Industrial projects that grow out of efforts to assist distressed individuals.
   2. Cooperative industrial and marketing organizations.

In the planning of all these projects the Relief Society presidents are to join and so coordinate their work with the Priesthood groups that all able-bodied, unemployed persons in need of assistance will be required to give service on such projects. All individuals who are so engaged are to be properly fed, clothed, and housed, according to the desires and wishes of the Presiding Brethren.

The Relief Society workers should be constantly alert to find points of contact where a closer relationship with Priesthood quorums would make for increased power and greater opportunities in the Welfare Plan.

What Is Public Health?

By Dr. J. L. Jones, Utah State Health Commissioner

PUBLIC health is the science and art of *preventing* disease, prolonging life and promoting physical and mental efficiency through organized c o m m u n i t y effort."—Dr. M. J. Rosenau, Emeritus Professor of Public Health, Harvard University.

It is to be emphasized that public health service has to do with the promotion of positive health and the prevention of disease, in all their various aspects, but not with the treatment of disease. The entire field of medical care and corrective procedures is, and properly should be, the province of the practicing physician and dentist.

The purpose and value of public health service is briefly but well stated in the following statement by the Public Health Advisory Committee to the State Planning Board: "Next to the immediate needs of food and shelter, there is no matter of greater importance to the individual or to the public at large than health. On it depends the individual's happiness as well as the efficiency of work; whether he will be an asset to the community, or a liability to the society of which he forms a part. The health of many individuals becomes the health of a people. It may be said that the effectiveness of a whole people in their work of development of the resources on which they live, in their ability to enjoy life, as well as their power of reproduction and continuation of the line of progress, depends on health. On account of this, health is very much a concern of the public at large, it is a matter of public welfare."

The great educator, Charles W. Eliot, wrote: "Nothing is better worth paying for than public health. There is no more profitable form of conservation than saving and prolonging human life; and no more abominable waste than that caused by preventable sickness and premature death."

Former President Herbert Hoover wrote of the purpose and value of public health in his message to Congress in 1929: "The advance in scientific discovery as to disease and health, imposes new considerations upon us. The Nation as a whole is vitally interested in the health of all the people; in protection from spread of contagious disease; in the relation of physical and mental disabilities to criminality, and in the economic and moral advancement which is fundamentally associated with sound body and mind. The organization of preventive measures and health education, in its personal application, is the province of public health service. Such organization should be as universal as public education. Its support is a proper burden upon the taxpayer. It can not be organized with success, either in its sanitary or educational phases, except under public authority. It should be based upon local and state responsibility, but I consider that the Federal Government has an ob-

ligation of contribution, to the establishment of such agencies. . . ."

President Franklin D. Roosevelt, while Governor of the State of New York, wrote: "The success or failure of any government in the final analysis must be measured by the well-being of its citizens. Nothing can be more important to a state than its public health; the state's paramount concern should be the health of its people. . . . ."

DR. LOUIS I. DUBLIN, vice-president and statistician of the Metropolitan Life Insurance Company, in his book, "Health and Wealth" (pages 5-6), stated a money-value of human life and made a scientific estimate of the amount wasted through failure to conserve the greatest asset of any nation—its human life. We quote Dr. Dublin: "The value in dollars and cents of the male and female population of the United States is estimated at one trillion, five hundred billion dollars. This represents our vital assets, assets in human lives.

"Our material wealth, consisting of real property, livestock, machinery, agricultural and mineral assets, and manufactured products, is estimated to be worth three hundred and twenty-one billion dollars.

"Hence, our capital in human lives exceeds our material wealth by about five to one. Is it not, therefore, worth an expenditure of $2.50 per person per year to safeguard the health of this mighty national asset, human lives?

"Sickness costs directly in lost wages, reduced production and necessary sick care, two and one-quarter billion dollars annually ($9,000,000 for Utah).

"The total capital value of lives which can be saved every year through the application of modern preventive medicine and public health measures is over six billion dollars.

"Every year more than 30,000 young people between the ages of 25 and 29 die from entirely preventable illnesses. Their capital value is seven hundred and fifty million dollars.

"Every year 120,000 babies die in the first year of life from preventable diseases, due either to the ignorance of mothers, the indifference of the communities where they live, or both. The capital value of these babies is seven hundred and fifty million dollars.

"Not to provide adequate health protection is to squander the greatest asset in national life, allowing a 'pennywise, pound foolish' practice to run up losses far more costly. Sickness is always expensive. The cost of preventing disease is seldom more than a small fraction of the cost of the disease itself.

"Economy in public health, therefore, demands adequate appropriations for providing health services of proven effectiveness in every locality according to its needs."

Conservation of the human resource is one of our most imperative public responsibilities.

The State Board of Health has the legal responsibility for leadership in this function.

GUARDING THE FAMILY HEALTH

By Elna Miller

Conference Address, Work and Business Department

THE question of guarding the family health through nutrition is one that is receiving not only state-wide but national and international attention.

At the League of Nations' Convention a Nutrition Department was conducted with representatives from different countries in attendance. Their report was that a great deal of improvement has been made recently in food consumption habits, but there is still a great deal of malnutrition present in all countries.

Their recommendation is that we improve diets by increasing the use of the supply of protective foods—milk, fruits, proteins, and whole grains.

Food supplies for optimum and adequate diet are receiving a great deal of attention now. The adequate diet is one which has just enough of the proper food elements to prevent any serious disorders developing. The optimum diet, on the other hand, is one which promotes the most favorable degree of physical development.

Dr. H. C. Sherman is largely responsible for the optimum diet. He has done a great deal of research and experimental work, largely with albino rats and guinea pigs. To the adequate diet he added more milk, vitamins, proteins and the whole grain cereals. The results of his study show that optimum diet results in an increased rate of growth and development during the growing period, increased adult vitality after the adult stage is reached, and also increased retention of the characteristics of youth, more vigor, and also an increased life span.

WHILE we have been doing a great deal to improve the diet of the child, we must still keep in mind that the adult also needs the right diet.

In about 1934 the Bureau of Home Economics made a study of the dietary habits of 25,000 families in eight regions of the United States. The only families considered in this study were families who had definite incomes. Both urban and rural communities were represented. Families were classified according to the amount of money spent in a year's time for the food supply—$50, $100, $150, to above $350. From this study we found that proper diet is not just a case of getting enough money but of spending money wisely. Many families who were spending enough money for a fully adequate diet, were not getting it.

In analyzing each group for adequacy, examinations were made to determine if diets contained sufficient minerals and vitamins. In determining calcium adequacy, it was found that less than half had a sufficient supply, not enough for good bone and tooth development, for maintaining muscle tone, and making it possible for the blood to clot normally. Only about half were getting enough iron—an essential mineral. The best source of iron is in whole grain cereals.

Only about one-fifth were getting an adequate vitamin A supply, so necessary for protecting lining tissues. The lack of vitamin A in

sufficient quantities causes nutritional night blindness; individuals fail to make the proper adjustment to light, especially during the twilight period of the day. This is being given as one of the probable causes of so many automobile accidents.

Vitamin B was found to be deficient in the diets of about half of those studied. An animal whose diet is low in B is a nervous little creature. This is typical of the condition of children when they have a low supply of vitamin B.

Diets low in vitamin C were found in about the same number as those low in vitamin B—just about half of the group having sufficient. We need this vitamin along with calcium and phosphorous. We find if we can increase the supply of vitamin C in the diet of people who have sore gums, this condition will clear up. Vitamin C will help to prevent pyorrhea.

In 1934, 70 per cent of the 43,000 young men in the prime of life, who should be in the very best possible physical condition, who applied for entrance in the U. S. Navy were rejected because of physical defects largely due to malnutrition. The year following, 1935, 75 per cent of 28,000 were rejected.

SOME of our people have been quite disturbed because of the reports of our findings through our health examinations of school children. These examinations are made by our school physicians. Reports from all of the counties in Utah are similar; and from what we learn from other states, conditions are not very much better there—some are worse. People will say, "I know my child is not malnourished." It seems to be such a shock to people to tell them that anything is wrong with their children. Unfortunately, we find a high percentage with physical disorders, poor posture, crooked bones, etc. Much of this is due to poor diet.

As I have gone into some of our schools to select children as examples of well developed boys and girls, I have found it exceptionally hard to find good specimens. The hair condition is one of the first things we look for. The condition of the young child, or any individual for that matter, shows in the hair. If the hair is dull and lifeless-looking, we usually find nutritional disorders.

Teeth examinations have been quite revealing. Of one hundred and sixty-eight school children examined, 7 were found with good teeth, 46 with bad teeth, 30 had very bad teeth, and 85 had extremely bad teeth. These children attended school in one of our well-to-do communities. There is no good reason, from an economic standpoint, why the teeth of these children should have been in such a condition.

In one of our public clinics 16 babies were examined; 15 had definite signs of rickets. This is not a very hopeful condition. It is not hopeless, however, because we can do much toward correction or prevention. If we are going to guard the family health through good nutrition, we must supply the mother, in the prenatal period, with the right kind of food. This good beginning must be carried on through the entire life span of the individual.

WE want to train the public in good food habits. Milk supply is important — one quart of milk every day for the growing child, and preferably for the adult, in order to supply the needed calcium. Calcium comes from other sources also, but it is quite difficult to get enough from these.

After milk we want to insure the vegetable supply. Three vegetables are needed—one leafy, green or yellow, one serving of potatoes, and one serving of some other vegetable.

Our fruit supply comes next. We want at least two servings of fruit in the diet every day. Our total of five vegetables and fruits during the day should include tomatoes, or citrus fruits. This is particularly important in preventing scurvy. One of these fruits or vegetables should be raw, so that we can get the tooth exercise and gum stimulation necessary.

We need a sufficient quantity of protein, which is so necessary in building muscle tissue, and which is found in fish, eggs and meats.

A whole grain cereal supply is also important for iron and some of the vitamin B.

We want a vitamin D and A supply which we get from cod liver oil, or its equivalent. Cod liver oil is not a medicine; it is a food. All people do not need it; some can get enough from the natural foods, but many people, growing children and nursing mothers, should be taking this vitamin either in the form of capsules or liquid.

Then there is our water supply. Many people neglect this. Small children should have four glasses, the next age group six glasses, and adults eight glasses per day.

Rickets can be prevented by vitamin D, with calcium and phosphorous.

"The education of the general population in the principles of correct eating, so that they may avoid dietary deficiency states and dangerous dietary fads and attain a maximum of resistance to disease and a nearer approach to a life of perfect health," is of greatest concern to all.

ON BEING PRESENTED WITH A LOCKET

By Ruth Louise Partridge

They stood beside me wide eyed, Nine and Six,
And put the golden trinket in my hand,
Child fashion.
With mouths drawn into rosebuds with their secret,
Both tried at once to make me understand.

I had coveted a locket all my life.
At nine and six gold filled me with amazes.
But now—
How strange it is that *now* it's cherished only
Because it holds a picture of *their* faces.

"The Ancient Beautiful Things"

A Short Short Story

By Vesta P. Crawford

JOHN WILSON sat on a rounded rock half way up a long hill in the South Downs country. Below him at the base of the white sea cliffs the little village of Shoreham jutted out into the Channel. It was a fine clear day, but John was tired. He took off his worn shoes and pressed his feet down into the cool grass. The salty breeze swept up the hills and ruffled the man's white hair. Here he was in England again, back home after so many years.

From his coat pocket he took out a blue notebook, a small bottle of ink, and his pen. He balanced the book on his knee and began to write slowly: "Today is the tenth of August, 1896. I am in my sixty-fifth year and have been on this mission nearly fourteen months. Here I am in this lovely South Downs country, the land of my birth. Shoreham, my native village, lies below me. Forty years ago I left this place and sailed to America with my wife and child. Forty years, and now I am back again, a Mormon missionary tracting in the very section where I played as a youth.

"Forty years—so much has happened. The child we had then has been dead thirty-nine years. My wife died twenty years ago. I am very poor in worldly goods. Yet, in America I found great wealth of spirit, joy in the Gospel, and happiness with my family.

"Utah is a strange country — so very new. I realize this more fully now as I sit on the hills above that place where the ships of the Saxon kings lay at anchor nearly a thousand years ago. Near me, along the roads that wind inland, are old castles and steepled churches with intricate carvings and stained glass windows. Not far away is London with its great museums and magnificent libraries housing the art and culture of the centuries. Indeed, when I think of all this, I am more sympathetic than ever with the efforts of my people in the mountain valleys to bring education and opportunity to their children. It is I, and others like me, who must take back all that we can of the good things of the earth, the ancient beautiful things . . . . ."

JOHN closed the book and put it back in his pocket. He stood up, stretched himself, and picked up his shoes. He turned them upside down to get the pebbles out. Then, when the shoes were again neatly laced and tied, he started slowly up the hill, holding his head high, feeling the wind on his face.

At the summit he stopped and breathed deeply. How different the moist air was from the dry atmosphere of Utah, the dusty, dry air of the desert. He wondered how things were going now, far away in that little farming community known as Dover. The hills, high crested, blue, now would be glinting in the hot sun of late summer; the river, shrunken in its steep banks, now would move slowly, drift along, unruffled. His little adobe house perched above the stream, how did

it look? His fields, how would his fields be now? Dry, withered, no doubt, burned up with alkali—his hard-won fields!

Now he took another look at the sea beating endlessly against the white cliffs, beating against the shore. He turned around and walked down the other side of the hill toward Kingstone. Secluded, safe, the village lay, coved in by the hills, its crooked streets curved through a green meadow.

John thought of the long roads of his Utah home, rutted, dusty, bordered with sagebrush. Perhaps even now, at this very moment, his daughter Maud might be walking along the road toward the adobe house. Dear Maud, black-haired, gray-eyed, a frail little thing for being all of twenty-two. And his daughter Kate, where was she? Home in the house singing, very likely, or perhaps out in the garden. Let's see, it was Maud's birthday this month and six weeks later Kate would be twenty-four.

What would he send them for their birthdays? He couldn't spend much money. If only he could find something to bear a message from England to these children of his, something to carry the beauty and culture of this mother country to the far Utah valley—some token of a father's love, to bridge the sea and bring the green hills of England and the gray hills of Utah close together.

It was nearly sundown when John came into Kingstone. Ahead of him he could see a second-hand book store. Nearly every village in England had them, crowded little shops where you might find anything from an Atlas of the World to a first edition of Shakespeare. John never could pass a bookstore without at least looking. How he loved books. How his daughters loved books.

Books, that was it. Books are the carriers of all ancient beautiful things. They bear messages of hope and achievement and high thoughts from one generation to another, from one land to another, from great minds to lesser minds. Books are the treasure chests of the ages.

He read title after title. He kept saying to himself, "I'd better hurry along. I really can't afford to buy books."

Then he saw them right together, two volumes—*The Poems of Elizabeth Barrett Browning*, and the other, *The Poems of Felicia Hemans*. Both were selling for three shillings. John's fingers touched the good leather bindings. The title letters were written in gold.

He turned the pages of the Browning volume. He scanned the immortal words of that Elizabeth who said she was "but a cricket," compared to her husband, the great Robert, who was "a mandolin". John turned the pages. He noted the perfection of the lines of poetry, the music of the words..... "Because God's gifts put man's best dreams to shame..."

John laid the volume down and picked up the Hemans poems. He turned to his favorite, that great American poem, written by an English poetress—*The Landing of the Pilgrims*..... "The breaking waves dashed high on a stern and rock-bound coast, and the woods against a stormy sky their giant branches tossed....."

THE Englishman from America handed the two volumes across

the counter. "I'll take both of these," he said, and took three schillings out of his purse.

He stood there and wrote on the fly-leaf of the Browning volume: "To my dear daughter Kate, with best birthday wishes, from your father in England, 1896." Upon the fly-leaf of the other, he penned in large letters: "To my darling Maud, many happy returns of your natal day, from your father across the sea."

John laid a fourth shilling on the counter. "Mail these books, please," he said. "Here's the address—The Misses Kate and Maud Wilson, Dover, Sanpete County, Utah, U. S. A."

It was dusk when he came out of the shop. Deep quiet lay upon the village and stretched away to the hills. Peace and beauty. John thought again of the land of his birth and the land of his adoption. He thought of the sea and ships and the long roads in Utah. He thought—I have sent some of England home to America.

WALLS

By Gertrude Perry Stanton

Walls may be built of brick or stone
To hedge in what one calls his own;
Sometimes they're made so wide and high
They shut out all the sun and sky,
And human lives must forfeit pay
For walls built in a selfish way.

Walls may be built by thoughts inclined
To lead to words and deeds unkind;
Then soon come bitterness and pain,
Until repentance is in vain.
Watch well your thoughts and acts each day
That no foundation you may lay
To build a wall of hate or doubt,
And thus shut love and friendship out.

HAPPENINGS

By Annie Wells Cannon

AUGUST—How can human heart
conceive a thought of wrong
In a world aglow with beauty, rhapsody and song?

LADY ASTOR, Virginia born, member of Parliament, recently won a debate against her antagonist, a burly Scotch Highlander, by presenting him with a deer park on which he was proposing high taxes.

ALICE MARBLE, Helen Hull Jacobs and Sarah P. Fabyan, three American tennis champions, carried off the honors again this year at Wimbledon.

BARONESS LIZETTE VON CAPRI, Swiss aviatrix, made a good will tour of the United States this summer. She contemplates organizing a woman's ambulance corps affiliated with the Red Cross.

ADA PATTERSON, noted newspaper woman, who recently died in Florida was at one time associated with the *Salt Lake Herald* and an early member of the Utah Women's Press Club.

MAY ROBSON was signally honored by the American Institute of Cinematography for her fifty-six years of achievement on the stage and screen.

PHEBE LOUISE HOLMES WELLING, a daughter of Utah pioneers, who recently died was a daughter of Elmira Coles, first treasurer of the Relief Society in Nauvoo.

JANE BALLANTYNE ANDERSON whose death occurred last month was an ardent worker in the cause of education and social work and will be greatly missed.

GRACE ABBOTT, famed social worker and head of the United States Children's Bureau for 14 years, died last June in Chicago. Miss Abbott's career as a welfare worker was a 30 year fight against infant and maternity mortality, child labor, and juvenile delinquency.

WILHELMINA GARN ROGERS of Ogden, Utah, died last month nearing her 104th birthday. What memories, inventions, discoveries, wars, thrones gained and lost, unfolded during her life of more than a century. One marvels at the miracle.

AGNES KEITH, a Californian, was awarded the $5,000 *Atlantic Monthly* prize for her book "Land Below The Wind", the most distinctive non-fiction story; while Maurine Whipple of Utah won the Houghton Mifflin fellowship prize of $1,000 for her novel "The Giant Joshua" and Mary King of New Orleans and Helen Todd of St. Louis also won literary fellowships for new novels.

CATHARINE OGLESBY has written and issued a lovely illustrated book on Indian arts, describing the pottery, weaving, basketry, carving, etc., of the different tribes of the Great Plateau.

THE RELIEF SOCIETY OF THE CHURCH OF
JESUS CHRIST OF LATTER-DAY SAINTS

Motto—Charity Never Faileth

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EDITORIAL

"A Golden Future"

"IN the laboratories of today the future is being born." Scientists predict some interesting developments in their workshops that will intimately affect the life of the average man, adding to his comfort and increasing his well-being. Indeed, we may say with Dr. Millikan, "a golden future lies ahead". But he adds: "This is based on the assumption that civilization will not be destroyed by man's present or prospective wickedness, stupidity or folly. The most burning and uncertain situation about the future has to do with social and political matters." He says he knows of no direct way in which science can turn some new type of ray upon human individuals and transform them from lust-filled creatures into humanitarians. This must be accomplished in other laboratories than that of the scientist.

A golden tomorrow can only be assured if the highly perfected products of science are utilized by highly perfected characters. The laboratories of citizenship—the home, the school, the church, and the community—must be as patient, tireless and intelligent in the production of fine characters as is science in the products of its laboratories.

"The youth of today is the citizen of tomorrow." Beginning life at a time when vast social changes are taking place, it must be fitted to meet the challenge of its day.

The home, the initial laboratory, must recognize its responsibility and opportunity. It must realize that within its sacred precincts the basic elements of good character are most readily established. Here ideals which direct the course of conduct throughout life are most easily inculcated. The home should impress upon young people that the only tool they have to work with is themselves, and whatever tempers them to truer steel, whatever compels them to adjust their efforts to their obstacles is the best thing that can happen to them. It must help them to realize that persons grow big not only doing big things but also doing lesser things in a big way. It must teach them that they owe something

to the world not that the world owes them, and that the world which lies ahead for them will be of their own making.

The future of our country has always been dependent upon the education of its young men and women —education which builds up a sense of responsibility to help develop a cultural civilization and a better world. Every child has a right to an education. This does not necessarily mean a university education, but rather a right to the education for which his talents and tastes fit him. Children are differently endowed, and if our schools are to adequately function as a laboratory for tomorrow's citizenship they must offer a curriculum which will provide opportunities for the varying aptitudes, interests and abilities of youth, and they must help each individual to see the need of his special endowment in the world's work. The present tendency toward trade schools and vocational institutes is a recognition of the varying educational needs of youth. Too many parents have felt that any kind of position in a well furnished office, even doing the most uninteresting routine work, was somehow superior to a job which required work with the hands. But the world is fast teaching us that it has great need for men trained to work with the hands as well as for men trained to work at a desk.

The influence of the church in moulding character must be felt in tomorrow's world. Its imprint must be seen in the deep-seated desire of individuals to do right; motivating conduct, it must function in making the Golden Rule a reality.

The community can best discharge its responsibility by providing opportunities for healthful recreation and constructive activities. This is important in making the youth of today the useful citizen of tomorrow. Playgrounds, libraries, recreation rooms, ball parks, tennis courts, health clinics, music centers, lectures, club activities, gymnasiums, art centers should be made available and their activities directed to meet the special needs of youth.

The work of developing a fine citizen is a big one. It is beyond the ability of any one agency to accomplish alone. But if each sees its individual responsibility and meets that responsibility, the citizen of tomorrow should be a superior one.

In the laboratories of today the future is indeed being born. The laboratories of citizenship must not fail to keep abreast with the laboratories of science.

"MANY people have risen to wealth and prominence without giving any consideration to spiritual values. But history fails to record among all the outstanding figures of the world one who ignored the spiritual side of life and continued to make his influence broadly felt. . . . It is the duty of mature citizens to point out to youth the importance of spiritual ideals as a spur to lasting success."—"Spiritual Inventory," by Thomas J. Watson, *Think Magazine*.

The Shining Heart

By Sibyl Spande Bowen

CHAPTER SEVEN

BY THE time Robert Lathrop had reached the bottom of Queen Anne Hill, he was of the opinion that Miss Brill hadn't supplied him with any evidence. He even doubted the evidence of his own senses that had first led him on this windmill-tilting expedition. Standing in the shelter of the bus stop on Westlake was Nell Carey, her red hair in damp tendrils on her tweed collar with the mist of the slight rain that was falling.

Rob drew up at the curb and beckoned to her. It was the Delavan hair all right. And he'd say to the court, "Gentlemen, I give you this perfect copy of the Delavan hair tint and ask you to accept her as the missing heiress." And the court would say mildly, "But *is* there a missing heiress? Nobody ever asked us to find one." He said out loud, disgustedly, "And isn't it the truth."

"Isn't what the truth, my cryptic friend?" Nell inquired.

Rob did not answer. He looked at the girl and was confused at his own reaction.

"If I'd known you were coming to town, you could have driven in with me," he said, needing to make conversation. Then suddenly, as Nell sat near him, Sally Delavan's hysterical scream rang in his ears, "You're in love with her, that's what!" Was he? He stole another look at the girl, and his heart began to pound like a schoolboy's. He shook his head impatiently—pure suggestion, that.

"Look out! You'll land us in the lake!" Nell cried.

"Or in the lap of the law," Rob said grimly. "Sit tight. There's a boat coming up the locks. Let's make it before the bridge goes up."

Recklessly they dodged in and out of traffic and reached the middle of the bridge just as the guard came out to halt the traffic.

"I've always," Rob declared, "had an urge to stay on the bridge until it's completely up. Some day I'm going to do it."

Nell said promptly, "You'd roll off, of course, the minute it began to rise."

"That's so," he admitted, undisturbed. "Anyway, it's a grand thought."

"And once," Nell said, "I thought you were thirty-five."

"Did you?" he said, delighted. "I didn't think you gave me a thought of any kind. Miss High-and-Mighty in a green smock, stalking through the corn like avenging justice with a hoe in her hand!"

Nell laughed at this picture, and Rob laughed with her. Very gay, they were, aloud. But secretly each one was gnawing at a small tight knot of apprehension, hoping for the success of things hopeless in their very nature.

"And what," said Robert Lathrop, "were you up to in Seattle, if one may ask?"

Nell hesitated. "I was delivering my picture to be entered in the contest."

Lathrop's good humor dropped from him like a cloak. He scowled. "I'm sorry. You're just riding for a good hard bump."

"I don't think so," Nell retorted. "I know I'm no Whistler, but I think I have a fair chance to win something." She understated. Really, she expected first place. If Rob but knew it, it was his own praise that had given her this hope.

"That's what I thought, once. Slaved away in college like an earnest little fool, spent a year East, worked in my dad's architectural office for two years, all to find out I couldn't even pass muster with a lousy little library," he growled savagely, stepping hard on the accelerator.

So that was his trouble! Robert Lathrop had entered a design in the Graham Library contest—and lost. Nell looked at him thoughtfully.

"That was just the opinion of a few people," she said gently. "You lost faith in yourself too soon."

"Too soon!" he echoed excitedly, "after seven years of it? That contest was all in the bag before a single 'contest' plan was sent in. I suppose you expect a man to be a second Jacob serving for his Rachel—start all over again, with a grin on his face, when he finds he's drawn a Leah."

"Something like that," Nell persisted sturdily. "Every person in this world who has done anything worth while has had to do it in spite of sorrowing friends who hate to see him make a fool of himself. If you are ready to go down before the first opposition you run into—the fact is, art takes time, and I'm willing to use mine that way."

And bend those straight little shoulders into a weary hump with fruitless years over an easel, Lathrop thought. "Go your own way," he said morosely. "For myself, I decline to go back to planning old ladies' kitchens when I could create mansions. I prefer to go down to the opposition."

Nell laughed. "And I may be making Dutch Boy book ends in ten years. Who knows?" But in her heart she did not think so. There was success before her in a shining aura. There must be, for the sake of Aunt Brill's faith in her.

Rob looked at her cynically, as if he read her thoughts. "You are still so frightfully young," he sighed, "it's too bad you have to wake up." They made him feel like a skeleton at a feast, these Careys, with their eternal optimism, their utter unconcern over their poverty. And that Ulysses thing Nell was always quoting: "To seek, to find, and not to yield." It would get past his guards yet.

"I'm having a wheelchair sent out for Miss Brill," he said abruptly.

"Mr. Lathrop! Oh, that's wonderful. I—"

He cut in, "She needs to get out in the sun," he explained.

"I know," Nell admitted. "She ought to be down on the desert for the winter."

If they had the money, that's where they'd go, both of them. Art lessons overboard, forgotten, Rob thought excitedly. Get ready for another pitched battle, Sally Delavan, because I'm going to make it. This girl isn't going to be another sacrifice on the altar of second-rate art if I can help it!

Rob's eyes shone. He almost missed the car that passed them, a car driven by Fred Nagle, with the hungry-eyed Miss Lola Twillham beside him. Not too late, Fred glanced back

and saw Nell and Rob, so that he almost ran off the road staring at the two in Lathrop's car.

Rob laughed, "Does he look conscience stricken, or is that my gloomy imagination? And he's driving so recklessly. Must be doing all of thirty-five."

"Poor Fred," Nell sighed, "I'm afraid I'll never understand chickens as I should. Miss Twillham is an inspiration to him."

"I've noticed that," said Rob drily. Why must a girl like Nell be put to it to choose between a moldy old palette and a dull, unimaginative chap like Fred? More power to the efforts of Miss Twillham, but he was afraid even Fred would have the sense to prefer Nell's flower-like charm to the mousy-haired Twilly.

"DO you remember your parents?" he asked Nell abruptly.

She looked at him quickly. "No. Why?"

"I—just wondered if the red hair ran in the Carey family," Rob said lamely.

"My father was not a Carey," Nell answered quietly, "I don't know who he was—nor my mother either."

"How did you discover that?" Rob burst out. Miss Brill had certainly not told her.

"An old man told me," Nell said. "It was torture for a time, but now it doesn't make any difference. Aunt Brill's been more than a mother to me. She mustn't know that I know. It would break her heart," she warned sharply.

"She won't find out from me," Rob promised, "and she certainly won't find out from—" He stopped in time.

"From whom?"

"Did anyone," Rob asked, "ever tell you how much you resemble Sally Delavan?"

"Do I? She's—beautiful, you know," Nell exclaimed. "Her picture was in the paper awhile ago, and Mary Kelly looked at it, then at me, and got quite excited. Do I really look like her?"

"Oh, she's not so wonderful," Rob said, and added hastily, "her looks are all right, but she doesn't measure up to them."

"Oh, don't say that! Do you know, I saw her once—at Maddoxes. She fascinates me. She's mysterious, as though she'd had a great sorrow in her life."

"She's had one, all right, but it's not the one she thinks it is," Robert said grimly. "Her biggest sorrow is her own selfish heart. She's had the cream of everything all her life, and she wouldn't give up a bit of it—even to a starving cat. That is, she thinks she wouldn't. She'll find out!"

They were on the last bit of road to the gray house. Nell was silent. She seemed to have no more to say of Sally Delavan. Rob told himself he was a fool to have mentioned her. What if nothing came of his efforts? If they succeeded, what then? Nell's life would be hopelessly confused by the claims of the two women, for if Sally once admitted Nell's identity, she would attempt to absorb her entire being. She had done that with others she had loved.

Said Nell abruptly, "You haven't wished me luck yet, about the picture."

Rob frowned. "You know what I think, but if there's any luck to be squeezed out of the whole dreary mess, I wish you to have it, with all

my heart. End of the line. Everybody out." And a good thing it was, almost ready to make some kind of fool of himself, as he was.

"NELL, I want to talk to you." It was Fred's voice, behind them. He was sitting between two closely-placed fir trees south of the house, in the little seat Nell had built there, waiting for the girl to come.

Nell flashed Rob a glance and climbed out of the car. She went over to Fred slowly and sat on an old stump some distance from the young man. Rob was about to drive on to the old barn where he kept his car when Miss Brill called to him from the house.

"What is that contraption they put in the kitchen?" she demanded sharply. "Some impudent fellows walked in without so much as by-your-leave and left the thing here half an hour ago."

"Didn't you ask them?" Rob inquired.

"I did not! Do you think I want strange men traipsing into my room answering questions, and Mary Kelly not here?" cried Miss Brill indignantly. "What did they leave?"

"It looks," said Rob, standing in Miss Brill's door, "like a chair for ladies of leisure."

"A what?"

"Common people might call it a wheel chair," Rob expanded, seating himself in the carpet rocker, "but—"

"Wheel chair!" exploded Miss Brill, her cheeks pink, "what do I want with a thing like that? I'm going to be up on my own feet in a week or two. Whoever had the nerve!"

"A weak-minded fellow who thought you'd like to beat nature by a few days and get around in the sunshine a bit," Rob admitted, twirling his hat and fixedly gazing at the portrait of the departed Tom Carey.

Miss Brill stared at him a moment. Her lips trembled, and she blew her nose vigorously. "I'm—just an ungrateful old woman," she sniffed, wiping her eyes. "You know, Rob," she said damply, "I can see now why women are so daft about their sons. Somehow the things a boy does to please you—they're so young and clumsy."

"Think nothing of it," Rob said uncomfortably, and they both fell into a silence, in which Fred Nagle's voice boomed like a near-by loud speaker just turned on.

"—and she thought you'd be sore at me—thought you'd think I was—well—interested in her," Fred said, "while all I—well, she does know a lot about chickens. Some of the newer ideas that have just come out."

They could hear Nell's slight laugh. "Why, of course, Fred, I understand. Tell Miss Twillham I'm glad you have her to talk with. I'm so little help about the chickens."

"It isn't only chickens," Fred said baldly. "I took her to a picture, and we had dinner at the cafeteria."

"Oh," said Nell in a small voice.

It struck Rob for the first time that to her Nell's romance was not humorous. It was deadly serious. He jumped up guiltily.

"I can tiptoe out of this," he whispered to Miss Brill, "but you have to stay here and be an eavesdropper. Now don't you wish you were in your wheelchair?"

But Miss Brill looked quite satisfied. "I never thought that Twillham woman looked much like an angel—but you never can tell," she declared in a tense whisper, and waved Rob out.

"Don't bank too much on Twilly," Rob shot back, "Fred's no easy mark."

"Oh, I hope so," said Miss Brill. "He's got to be, because Nell's such a goose herself; that woman's my only hope."

(*To be continued*)

THE GREATER HAPPINESS

By Adeline Rasmussen Ensign

My girlhood years were filled with dreams
Of rising up to fame,
To spend my time in study
Till I had the world's acclaim;
I'd strive to reach the topmost heights
Of what I called success,
And there, in rivalled splendor,
I would find my happiness.

And so I studied how to sing,
But then love came along,
And listening to my eager heart
I learned a sweeter song;
It was the song of happiness
That love alone can bring,
The tender song of faith and hope
That only mothers sing.

And sometimes now I dream again
My dreams of long ago,
And see in them a loneliness
That now I'll never know,
For though I did not reach the heights
That once I called success,
I found that only love can bring
The greater happiness.

Eliza Roxey Snow Memorial Poem Contest

THE Eliza Roxey Snow Relief Society Memorial Prize Poem Contest is conducted annually by the Relief Society General Board. Three prizes are awarded—a first prize of $15, a second prize of $10, and a third prize of $5. The prize poems are published each year in the January issue of the *Relief Society Magazine*. Prize winning poems are the property of the Relief Society General Board and may not be used for publication by others except upon written permission from the General Board.

The General Board reserves the right to publish any of the other poems submitted, paying for the published poems at the regular Magazine rates.

The contest opens each year upon publication of the announcement in the August number of the Magazine, and closes October 15.

Rules of the Contest

1. This contest is open to all Latter-day Saint women.

2. Only one poem may be submitted by each contestant.

3. The poem should not exceed fifty lines, and should be typewritten, if possible; where this cannot be done it should be legibly written.

4. The sheet on which the poem is written should be without signature or other identifying marks.

5. Only one side of the paper should be used.

6. Each poem must be accompanied by a stamped envelope, on which should be written the contestant's name and address. Nom de plumes should not be used.

7. Statement should accompany the poem submitted that it is the contestant's original work, that it has never been published, that it is not now in the hands of an editor, or other person, with a view of publication, and that it will not be published nor submitted for publication until the contest is decided.

8. Members of the General Board and persons connected with the Relief Society office force are not eligible to enter this contest.

9. A writer who has received the first prize for two consecutive years must wait two years before she is again eligible to enter the contest.

10. The judges shall consist of one member of the General Board, one person selected from the English department of a reputable educational institution, and one from among the group of persons who are recognized as writers.

11. The poems must be submitted not later than October 15.

12. All entries should be addressed to Eliza R. Snow Memorial Poem Contest Committee, 28 Bishop's Building, Salt Lake City, Utah.

The Magazine, A Medium For Growth

By Dorothy Clapp Robinson

(Conference Address, Magazine Department)

GROWTH, as I see it, is a lifting up to higher ideals, a reaching out to broader activities, an expansion of vision that develops sympathy and understanding.

To what extent does the Magazine promote such development? Years of reading and study have indicated five points of growth. While easily identified, there is no sharp distinction between them, for each unites with and supplements the others. These points are: Intellectual, social, creative, vision and spiritual.

INTELLECTUAL: To stimulate intellectual growth one must have mental food that is timely, instructive, thought-provoking and challenging. All material in the Magazine may be said to come under this head it is true, yet the lessons and a certain type of article especially promotes this growth.

SOCIAL: In this line the Magazine offers a great deal. The Social Service and Family Relationship lessons not only prepare our women to fit into community betterment programs but actually help prevent community delinquency by developing them into better wives and mothers. These lessons are excellent supplementary material for students of sociology. Articles on sociology and social legislation are timely and tied to our everyday living. The Magazine keeps us informed about the Church Welfare Program which, to me, is the most significant social movement of our time. Up-to-date information and instruction on Relief Society welfare work is also contained in the Magazine.

CREATIVE: What a world of opportunity that word covers. Did you know the Magazine is doing a unique work in helping to develop writers of the Intermountain West? It offers a sympathetic, understanding market, while in no way letting down the bars to admit sloppy work.

I have been especially interested in the growth of poets in the Church as evidenced by the Eliza R. Snow poetry contest. Some of our poets are taking a place among the outstanding poets of the nation.

While not much space is devoted to art, the make-up of the Magazine is a work of art. The paper is easy on tired eyes. The type is easily read by young and old. The art reproduced is of the highest type and fosters an appreciation of the same. I especially like the illustrated poems used as frontispieces.

The love and knowledge of music is being definitely fostered in the wards and stakes by the illustrations of and notes about the Singing Mothers as well as by the Music Department proper.

So much for the finer arts. In the interest of creative work done with the hands there is no end of suggestions: Fancywork, remodeling hints, recipes, illustrations, gardening, notes on Mormon Handicraft and Deseret

SPIRITUAL

Everyone

Secondary Learnings
Absence of Questionable Mat.
Editorials
Inferences
Personality

VISION

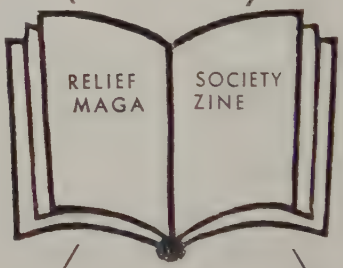
Lay Members
Husbands
Bishops
Officers
Teachers
Agents

World Views
Contact
Tolerance
Women We Should Know
Membership
Enrichment

INTELLECTUAL

Teachers
Students
Husbands

Challenging
Thought Provoking
Timely
Instructive



Market
Art
Handicraft
Recipes
Hints

Musicians
Homemakers
Artists
Writers

CREATIVE

Social Service Lessons
Family Relationship
Social Movements
Church Sec. Program

Students
Fathers
Mothers
Social Workers
R. S. Presidents
Bishops

SOCIAL

Industries. Every issue contains something along these lines. The articles on nutrition have a money value for any homemaker. This point of growth appeals to a wide range of readers, from the weaver of words to the cook.

What is VISION? To me it is seeing beyond present obstacles to future opportunity. It is finding new ways to present old material. It is having faith in the future in spite of present discouragement. A prophet said that without it the people perish. Certainly growth is the result of vision. Unless its officers have vision Relief Society can never accomplish that for which it was organized. The Magazine broadens the vision of Relief Society officers.

To agents and membership co-ordinators the use of the Magazine is imperative. How can they transmit a vision of the work without it? To tell all the essential features of Relief Society would take more time than any one woman has to spare. A magazine can tell it in odd moments over a period of time.

Husbands, through the Magazine, may get a vision of the power and scope of Relief Society. Too often their knowledge of it is limited to the work done by their wives. Given understanding they will give their support more freely. Bishops who need a comprehensive view of the work can find it here and can also find help in directing their welfare work.

Lay members find many avenues of development in the pages of the Magazine. Through it they may contact the minds and personalities of the General Board. They may read about other women and thus make their own problems easier to solve. They may find out what is going on in the wards, stakes, and missions and gain a viewpoint that cannot be obtained from attendance at meetings alone. A world view of Relief Society may be obtained—what it stands for, what it is accomplishing, its place among world organizations. This alone is justification for the Magazine's existence.

SPIRITUAL: In the teaching of children educators acknowledge two kinds of learning. The first is that which comes by word of mouth from the teacher or through books. The second comes by virtue of what the teacher is: Her poise, her voice, her ethics—in short, her personality. The Magazine has a definite and dynamic personality. Greater than facts, more far-reaching than precepts is the influence of its strong, spiritual personality. It is around and about and through every line of every issue. To place one's finger on the reasons for this is not easy, but editorials, inferences, theology lessons, absence of questionable advertising, stories of people of high moral integrity, each has its influence; but the greatest reason is the spirit back of the work.

Here then is material—a ladder for growth. What is done with it depends on the individual. Certainly, if used, it will lift our women and our organizations to higher ideals of intellectual, creative and social activities. Vision will be broadened, bringing sympathy and understanding; when this becomes Church and nation wide, it will lead to a universal sisterhood.

Magazine Drive

STAKES and missions are again preparing for the annual Magazine Drive, which in most places is conducted from September 15 to October 15. The unusual success of the 1938 Drive forecasts another outstanding achievement in 1939. The Membership Drive, which has increased enrollment figures in practically every ward and branch, gives renewed impetus to the work of Magazine representatives.

Our Goal

The goal of the Drive is a subscription list equal to the number of Relief Society members—active, honorary and inactive.

Grouping

The same grouping for awards as was used last year will be in effect this year:

Group A—Total enrollment of 100 or more.

Group B—Total enrollment of 50 to 99, inclusive.

Group C—Total enrollment up to 49.

Honor Roll

All Magazine agents reporting a subscription list equal to 75% or above of the net enrollment will have their reports published on the HONOR ROLL in the December issue of the Magazine.

Awards

To the four ward agents in each group obtaining the highest percentages, provided they have a minimum of 25 subscriptions, a bound volume of the *Relief Society Magazine* will be presented at the Relief Society General Conference held in April.

To all ward agents not receiving a bound volume but who obtain subscriptions equal to 75% or above of the net enrollment, provided they have a minimum of 25 subscriptions, a one-year subscription to the *Relief Society Magazine* will be awarded. In case the ward agent desires, the free subscription may be sent to some one designated by her.

Reports

The same kind of report forms as used last year will again be used. These will be mailed to stakes and missions. They in turn will forward the ward reports to the wards and branches. These forms are self-explanatory. Ward and branch reports are compiled and returned to the stakes and missions (not to this office). Stake and mission reports are then compiled from these and sent directly to the Magazine office. We urge that stake and mission representatives see that reports reach this office not later than NOVEMBER 10, otherwise wards and branches cannot be listed on the Honor Roll, published in the December Magazine.

Percentages

Magazine percentages are figured on a basis of complete enrollment—active, honorary and inactive—as of January 1, 1939. This figure must correspond with that given in the Annual Report. It is requested that secretaries provide Magazine representatives with this information.

However, in some cases two Relief Society members live together in the same household as members of one family (for example, a mother

and daughter), and only one subscription can reasonably be secured. In each case where this occurs, one may be deducted from the total enrollment (active, honorary and inactive) in figuring percentages. This figure represents the net enrollment. This does not apply to cases where two women use the same Magazine, sharing the expense of subscribing, but do not live together as members of one family.

Percentages are figured by dividing the total number of subscriptions secured (from October 15, 1938 to October 15, 1939) by the net enrollment.

Orders

Great care should be taken in filling out the orders properly. The writing should be legible. State the proper address of the individual to whom the Magazine is to be sent—the street number, if there is one, and the name of the town and the state. State the month when the subscription is to begin and amount of money sent.

Subscription lists with money should be sent directly by the ward agents to the Relief Society Magazine office, 20 Bishop's Building, Salt Lake City, Utah. Agents who are entitled to a free subscription *should not list their names on the order blanks together with names of other subscribers.* (Agent signs name as indicated on order blank.)

Executive Officers

We urge that executive officers be ready to assist in every way possible. Often they can secure subscriptions where agents are unsuccessful in doing so, and their active support is a source of encouragement to agents.

HIGHEST commendation is due our splendid Magazine representives and those who have assisted them. Theirs is a most valuable service. Through careful planning and devoted effort the Drives of past years have been very successful. The circulation of the Magazine has steadily increased. The General Board extends its appreciation and best wishes for a banner year in 1939.

ESCAPE

By Afton Clegg

Oh come away with me today
  Where woods are still and green;
I know a pool, so deep and cool,
  We never will be seen.

Forget awhile your dusty file,
  Oh leave your desk and play;
The world won't mind if it can't find
  You for a single day.

MORMON HANDICRAFT

By Nellie O. Parker

Highlights

Needles and pins, needles and pins,
When a girl marries her trouble begins.
There's dishes and doilies, cushions and quilts,
And rugs for the floor if a home's to be built.
A hint is sufficient, enough for the wise,
There's a shop full of choice and varied supplies;
Mormon Handicraft offers the loveliest things
To make the "Home Beautful" where happiness sings.

THE business of homemaking is a very important one, in fact one of the most important in the world. Home implies more than just a house or rooms to live in and things to live with. The home should be the fountain head of true living and real happiness. It should be a haven, a warm, gay, loving refuge to its members. To be this it must be comfortable and usable as well as beautiful, and it should be built upon the rock of durability to stand the wear and tear of full living and long service.

Handmade articles of quality and fine workmanship help to build a real home. Their genuineness and potentiality for long service gives a feeling of permanence and stability. Their beauty and distinctiveness add character to the home and give a satisfying delight that makes them a joy forever. They administer to both the body and the spirit which is so essential to abundant living.

During the month of June Mormon Handicraft paid $836.91 to women for articles that were sold. The records are showing a steady increase in business, but the sales are not yet sufficient to pay all expenses of the Shop. There is a monthly overhead for rent, heat, lights, equipment, etc., which must be met if our enterprise is to be self-supporting and permanent. The General Board has been making up the deficit. The Advisory Committee feels that with the support of our own local people this very worthy project can be self-maintained. The aim is not to make a profit but to make just enough to cover expenses. The aim is also to give our women as much as possible for their work and still keep prices low enough for people generally to buy.

Our prices are not high when quality and workmanship are considered. They are lower than machine-made articles of the same quality. They are more economical in the long run because our articles will outwear cheaper grades many times. Then, also, there is the good feeling that comes from loyalty to home people and home projects.

MUSIC DEPARTMENT

Gioacchino Antonio Rossini

Composer of Inflammatus

By Janet M. Thompson

AMONG the many lovely musical numbers used by the Relief Society Singing Mothers perhaps no one composition holds greater general interest then Rossini's *Inflammatus*. The popularity of this number may be attributed to the fact that it not only affords excellent opportunity for combined solo and chorus work, but it also provides a particular type of melody that immediately engages the attention of its listeners.

Gioacchino Antonio Rossini was born in Pesare, Feb. 29, 1792, the only child of Giusippi Rossini.

At a very early age he displayed marked musical talent. He first learned to play a harpsichord. Under the tutelage of Angelo Tesei he soon learned to read, to accompany and to sing well enough to take solos in church.

When about 10 years of age, Chevalier Guisti, commanding engineer of Bologna, became very much interested in Rossini. He read and explained the Italian poets to him and helped him to comprehend the possibilities of his inborn talent and the ideals he should strive for, and it was due to the efforts of this distinguished gentleman that Rossini owed the stimulation of his genius.

He produced his first opera when 18 years of age. Between 1815 and 1823 twenty others had been produced. His friends at one time disputed as to which was his best opera and appealed to him for an opinion. Rossini said, "You want to know which of my works I like best—*Don Giovanni*." Perhaps this opera is not so familiar to Americans as *Barber of Saville*. This latter opera was written in 13 days—an incredible feat.

His position among the world's greatest composers has been much discussed. His happy disposition and light-hearted manner have been used as arguments against classing him with such profound composers as Mozart and Beethoven. However, we do know that Rossini's melodies are conspicuous for great sweetness. His compositions were intended to please the public for whom he wrote, and they fulfilled their mission. "Rossini possessed genius of an extraordinary character, yet many are inclined to believe that his inventive faculties were confined within quite measured limits. In spite of all this there can be no doubt that his compositions form a memorable epoch in the history of musical art.

He died Nov. 13, 1868. He bequeathed to Bologna Institute an annual sum of £240 for a competition both in dramatic poetry and composition, specifying particularly that the object of the prize should be to encourage composers with a turn for melody. He also gave the greater part of his property to the foundation and endowment of a conservatory of music at his native town, Pesare.

Notes FROM THE FIELD

By Julia A. F. Lund, *General Secretary*

Hollywood Stake

THE picture is of a grand Song Festival held by a group of Relief Society Singing Mothers, May 19, 1939. This delightful event was held in the Hollywood Stake under the direction of the Stake Relief Society. The Singing Mothers from Southern California, which included Hollywood, Pasadena, San Bernardino, Long Beach and Los Angeles Stakes, presented the very wonderful event as a climax to their season's work. The combined chorus represented 350 women. In addition to the beautifully presented music "Our Town," the Pulitzer prize-winning play by Wilder, was read by Mrs. Jean Spencer Farr. The choruses participated in this as numbers were required. The ensemble numbers were conducted by Mrs. Mary B. Jex, chorister of the Hollywood Stake.

Following this delightful hour of drama and music, refreshments were served in the patio. The event was a memorable one in every particular and demonstrated the fine training and the spirit of cooperation which enables Relief Society women to do fine and artistic work.

Beaver Stake

FROM the Beaver Stake we are in receipt of a very fine account of the celebration which was held in the Milford Ward recreation hall March 17, the anniversary of Relief Society. It was particularly interesting that this date was also the 34th year of the organization of the Milford Ward Relief Society.

The program was inspired by the anniversaries commemorated. A beautiful pageant which presented the history of the Milford Ward Relief Society as well as the background of the early organization was read. Music formed a very important part of the program. Refreshments were served following the program. The decorations were in keeping with the day.

FAMILY RELATIONS GROUP, IDAHO FALLS STAKE

Idaho Falls Stake

ANOTHER activity which has been a source of satisfaction and demonstrates the resourcefulness and ability of Relief Society women, comes to us in the report from Idaho Falls Stake. In addition to the excellence of the regular work which has been accomplished in this stake, a delightful report comes of the activities of the young mothers in the Family Relations group. Many enthusiastic young mothers have made great effort to join the group. The picture shows this class of young women. Many of these have small children and for that reason have not been as active as they wished to be in the Organization work. Between 45 and 50 young women were found really eager to join the Family Relations class and yet were so tied at home that they were scarcely acquainted in the ward. In order to permit these young mothers to attend, provision was made to care for their children through the establishment of a successful nursery. The young women who joined these classes feel richly repaid in the very important discussions held on family life. It has been the desire of the Relief Society stake board that the suggestions of the General Board in relation to the conduct of this class be carefully followed.

Portneuf Stake

THE great appeal of music in Relief Society is in evidence in all places. The picture is a group of Singing Mothers from the Downey Ward of Portneuf Stake. This organization has been a source of spiritual and cultural uplift in the stake. It has furnished music for funerals and for many ward functions. It conducted a very fine open-air concert

which took the form of an Easter cantata. A sunrise service was held at 6:30 in the morning when an inspirational program was presented to a large and appreciative audience. The cantata, "The Thorn-Crowned King," the theme of which is the crucifixion and resurrection of the Savior, was given on the afternoon of Easter Sunday. The spirit of the occasion was emphasized and interpreted by the beautiful music and Easter decorations.

SINGING MOTHERS, DOWNEY WARD, PORTNEUF STAKE

Summit Stake

A VERY interesting report of the activities of Summit Stake comes to the office. This stake has many obstacles to overcome, but the sisters of the Relief Society have carried on and have the satisfaction of feeling that their work has been successful.

During the latter part of the year Daughters' Day was observed for the first time and was a source of great satisfaction to the sisters. At the closing Union meeting of the season the Membership Drive was formally launched. The symbol adopted by this stake is unusually appropriate. It is that of a mountain, the summit of which will represent the achievement of the 100% quota in the Membership Drive. On the side of the mountain 8 canyons are indicated, this to symbolize the 8 wards of the stake. The mountain is barren, but there is a growth of evergreen trees at the base. As each new member is enrolled in the various wards, an evergreen tree will appear in the canyon where it belongs. It is the hope of this stake at the conclusion of the Membership Campaign in 1942 to see the mountain, clear to the summit, completely covered with evergreen trees.

The picture is of Echo Ward, one of the small wards of the stake. Two other wards have made an enviable record. A report from the stake states: "Echo is another one of our very small wards and had been without a Relief Society organization for some time. Late in the fall we met

with them, at their request, and reorganized. They have done a wonderful work in spite of many drawbacks, which very small groups experience. Almost all of their members paid their dues, and quite a percentage subscribed for the Magazine. Only a few weeks after they started meeting, a very fine and successful bazaar was held. Their Annual Day celebration was a dinner party held at the home of their president, Sister Sarah Ann Richins. The table was beautifully decorated and the afternoon was so happily spent they feel they shall always retain the spirit of love and good will felt on that occasion.

"Upton Ward is our only ward off the main highway. It is composed of twenty families and is situated about ten miles east of us up in the mountains. During the summer it is a very beautiful valley, but during the winter the snow makes it rather difficult to go about. However, our faithful sisters go bravely through the storms and carry on their work most of the winter. Their Annual Day party was held March 17 in the evening. It consisted of a program, dancing and refreshments. Almost the entire ward population attended and had an enjoyable time together.

"Rockport is another small ward which began its Relief Society work in October, after being disorganized for some time. They were very anxious for an organization because they keenly felt the loss after having had one. When they began preparations for the Annual Day party, they intended to make it an afternoon just for Relief Society women, but some of the husbands wanted to know why they could not be included, so the time of the program was changed to evening; all of the husbands attended and had such

ECHO WARD, SUMMIT STAKE

a splendid time they wished there were two Annual Days each year instead of one. These sisters are doing a good work and have all but two women in the ward enrolled in their association."

Sharon Stake

THE office is in receipt occasionally of a copy of *The Voice From Sharon*. From this we learn of the fine work which is accomplished through the Relief Society. This stake has been very active in its health work and welfare program as well as in the work of its Singing Mothers. The picture is of the group who offered a very delightful pre-Easter concert.

SINGING MOTHERS, SHARON STAKE

The Touch of the Master Artist

Earth is a symbolic canvas
Of artistry and bliss,
I blot from out the picture
The things which seem amiss,
And choose to see the landscape
Of blues and greens all mellow,
Harmonizing the portrait
Of humanity—my fellow.
Brown, yellow, red, or white,
He's the animation of the sod,
The touch of the master Artist
The personality of God.

—*Lorine Hutchinson Lee.*

LESSON DEPARTMENT

Theology and Testimony

John The Beloved

Lesson 2

Helpful References.

James E. Talmage, *Jesus the Christ*, pp. 693, 694, 716-718, 720.

A. B. Bruce, *The Training of the Twelve*, consult index under heading of *John*, and *Peter and John*.

W. M. Mackay, *The Men Whom Jesus Made*, pp. 57-75.

F. J. Mueller, *Christ's Twelve*, pp. 40-53.

E. F. Scott, *The Literature of the New Testament*, pp. 260-284.

THE EPISTLES OF JOHN.—It is appropriate in our Theology lessons to become acquainted with the literature attributed to John and the trends of modern thought concerning it. In this lesson we shall, therefore, consider the Epistles of John and the Apocalypse, or Book of Revelation, in addition to other matters of importance. The First Epistle of John contains five chapters while the other two contain but one short chapter each. Many of the best scholars of our day are willing to admit that these epistles are all written by the same author who was in turn the author of the Fourth Gospel. We shall therefore assume on the basis of what was said in the last lesson that they were written by the Apostle John. The second and third letters contain little of doctrinal significance, and we may pass them by. The first letter is in the form of a written sermon which has little or no ordered plan. John's main purpose seems to have been to exhort and confirm the members of the early church in the faith. He expressly intimates that what he tells them is not new; his desire is to give them a firm assurance that the knowledge which they already have will save them. (See I John 2:7; 2:20 4:16; 5:13) As professor Scott says, "He does not lecture his readers, but talks to them, and to its artless, spontaneous character the charm of his letter is largely due. We feel as if he is engaged in meditation and allows us to overhear his thoughts as they arise in his mind." Still there seem to be three main ideas around which his meditation revolves: (Scott)

(1) The test of ethical conduct.

"And hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." (I John 2:3, 4)

(2) The test of belief.

"Hereby know ye the Spirit of God: And every spirit that confesseth that Jesus Christ is come in the flesh is of God: And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God." (I John 4:2, 3)

(3) The test of brotherly love.

"Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love." (I John 4:7, 8)

It would appear from the general tenor of the letter that a division had taken place in the Church. Certain members were attracted by heretical or "liberal" teachings, which appeared to offer them "deeper truth and a larger liberty than the traditional Gospel". Probably the remainder of saints, honest and straightforward folk, not pretending to much intellectuality, were puzzled and troubled by the division. John's letter reassures them and lays down the tests by which any sincere member of the church may test the validity of his faith.

Most of the ideas in John's Gospel reappear in the Epistle, but in a more brief and general form.

SOME VIEWS CONCERNING THE BOOK OF REVELATION. — The Book of Revelation was traditionally assumed to have been written by the Apostle John. Today, however, few scholars believe him to have been its author. Neither do they believe it refers to the distant future. "More important," says Dr. E. F. Scott, "has been the recognition, on the part of almost all scholars, that is was meant for its own time. The old assumption was that it had reference to a distant future, and endless attempts were made to apply its prophecies to the events and personages of later history, and to the coming destinies of the world. This was a strange error, since the writer himself declares more than once that he is dealing with his own age."

Most writers declare the Revelation to be of a type of apocalyptic literature very common in New Testament times. Note the following description by Scott: "Most of the Christian apocalypses were probably never committed to writing. By their nature they were ecstatic utterances, thrown out by 'prophets' when suddenly possessed by the Spirit. They would hardly be intelligible to those who spoke and heard them, and would be forgotten as soon as the momentary excitement was past. But there was one Christian apocalypse which was written down and preserved. . . From the book of Revelation, we learn something of what the mass of Christians in that age were thinking. It was written for the people, and reflects the beliefs and emotions of the plain men and women who must always make up the great majority of the Christian church."

That John never wrote the Revelation and that it has nothing to do with the future are views that should be scrutinized in the light of modern revelation. In the previous lesson it was pointed out that Nephi was told by a heavenly messenger that an apostle of the Lamb should "write concerning the end of the world" whose name was John (I Nephi 14:18-27). The book of Revelation we pointed out fits this statement better than any other we know. Then in the seventy-seventh section of the Doctrine and Covenants the Lord reveals certain keys for understanding the book of Revelation. John is expressly referred to as "the Revelator". (See verse 2) A close reading of the revelation definitely shows that John did write concerning events that are still future. Modern critical interpretations of this book of Revelation at best can only be partly right, certainly not completely, in the light

of what the Lord says. It is then the business of teachers of the Gospel not to perpetuate the errors made by uninspired men.

SOME TEACHINGS OF THE REVELATION OF JOHN.—In the first chapter of the Revelation the circumstances under which John received his mighty vision are recorded. He was on the Isle of Patmos, presumably in bondage to the Romans when he received the manifestation on the "Lord's day". He was told to write what he saw in a book and send it to "the seven churches; to Ephesus, and to Smyrna, and to Pergamos, and to Thyatira, and to Sardis, and to Philadelphia, and to Laodicea." (Rev. 1:11) Doubtless they are what we should today call seven branches of the church. John was further instructed to write "the things which are about to take place after these". (Rev. 1:19) We can readily understand that some of John's writing dealt with contemporary matters, others with future events. Chapters two and three contain instructions directed to the seven church branches. Each was reproved or blessed as conditions demanded. The interpretation of many important matters in chapters 4-11 are contained in D. & C. 77. The reader should also consult D. & C. 130:10 which helps us understand Rev. 2:17. Why the Prophet interpreted the Revelation to the eleventh chapter only we do not know. However, much of what follows, even though incompletely understood, manifestly pertains to the future viewed from John's day—yes, and even as viewed from our own time. Certainly Rev. 14:6, 7 has in recent times been partly fulfilled (see D. & C. 133:36-38), and Rev. 14:1 is yet to be fulfilled (See D. & C. 133:18). The chapters of the Revelation which follow mostly appear to await future fulfillment. John saw the thousand years of the Millennium when Satan is to be bound (Rev. 20:1-3 and compare D. & C. 29:22) and even the winding up scene in which there is to be a "new heaven and a new earth". (Rev. 21:1 and compare D. & C. 29:23-29). The Revelation of John is in complete harmony with other revelations of the Lord pertaining to the future destiny of this earth and its glorification, the teachings of men to the contrary notwithstanding.

THE GLORIOUS MISSION OF THE APOSTLE JOHN.—The seventh section of the Doctrine and Covenants clearly points out that John never tasted death, but was to remain upon the earth until the Lord's advent in glory in order to bring souls unto him. What a great and marvelous work John has undoubtedly accomplished throughout the ages! The Prophet Joseph Smith tells us that in the thirties of the past century the Revelator went among the Ten Tribes to prepared them for their gathering to Zion. (See Joseph Fielding Smith, *Essentials in Church History*, p. 126)

It appears that John still has a great work to do in helping to gather scattered Israel and in bringing to pass their redemption.

Questions and Problems

(Deal only with those that time and circumstances permit.)

1. Have someone report on specific teachings of interest in I John.

2. Who was the individual that appeared to John on the Isle of Patmos? (See E. F. Parry, *Joseph Smith's Teachings*, 3rd ed., p. 186 or *Hist. of the Church*, Vol. IV, p. 425.)

3. Have someone report on the references made by Joseph Smith to the book of Revelation as given in Parry's, *Joseph Smith's Teachings*, pp. 44-47.

4. Have a member of the class show how D. & C. 77 helps in the interpretation of certain chapters of the Revelation of John.

5. Name all the individuals you can who, like John, were translated.

6. Let some member of the class consult a good encyclopedia or apocalyptic literature and report her findings.

Visiting Teacher Department

MESSAGES TO THE HOME

No. 2

Unity

". . . . . that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind, striving together for the faith of the Gospel."—Phil. 1:27.

MOST of the worth while things in the world have been accomplished through the principle of friendly cooperation. This is not a new principles nor peculiar to the Latter-day Saint Church; it is as old as the society of men. It is essential to progress, whether in family, community or national life. Unity comes from seeing eye to eye, from understanding born of knowledge, from perfect honesty, unselfishness, and love.

The Master gave the pattern. He prayed for His apostles, "that they may be one even as you and I are one."—John 17:22.

To Latter-day Saints the principle is revealed anew, "I say unto you be one; and if ye are not one ye are not mine." Doc and Cov. 38:27. Upon the principle of unity the Church has grown in strength and influence The quotation from Longfellow may well be applied: "All your strength is in your union; all your danger i in discord."

Our faith today must be concentrated in one great work, the building of the kingdom of God on earth Those who keep this faith are united of one heart and of one mind.

"And because the Saints have free access to the Holy Spirit and may walk within His light and fellowship and possess the intelligence which He is able to impart, a stricter harmony among the Saints may be insisted upon than in any other organization of men whatsoever."

"Unity in God's work is the strength of Zion."

Questions

1. Analyze causes of lack of unity among Church membership.
2. Point out instances in Church history where dissension has retarded progress.
3. What is our individual responsibility toward unifying Church membership?

Literature

THE ADVANCE OF THE NOVEL

Lesson 2

"Personal Recollections of Joan of Arc"

LOUIS KOSSUTH, the great Hungarian patriot, makes the following statement: "Consider this unique and imposing distinction. Since the writing of human history began, Joan of Arc is the only person, of either sex, who has ever held supreme command of the military forces of a nation at the age of seventeen."

Book II, In Court and Camp, begins with a most touching farewell of Joan to her native village and her loved ones. She said: "The time is come. My voices are not vague now, but clear, and they have told me what to do. In two months I shall be with the Dauphin." Her father was bitterly opposed to her course and did everything he could to restrain his daughter from taking any part in the war. This was a source of great sorrow to Joan, as she had always been most obedient to her parents' wishes, and it caused her great anguish to have to leave without their blessing. She had a premonition that she would never return. There was no thought of turning back, however. "And Joan took one long look back upon the distant village, and the Fairy Tree, and the oak forest, and the flowery plain, and the river, as if she was trying to print these scenes on her memory so that they would abide there always and not fade, for she knew she would not see them any more in this life."

The people now recalled an ancient prophecy made by the Welsh prophet Merlin, in the fifth century, to the effect that France would be lost by a woman, and that she would be saved by a maid. Many felt that Isabel of Bavaria, wife of the king of France, was responsible for the betrayal of the country because of her influence in the humiliating treaty with Henry V of England. They saw Joan of Arc as the maid who was sent by heaven to complete the prophecy.

It was Joan's plan to go first to the governor of the province, to secure his aid so that she could go on to the Dauphin. She won the hearts of the common people everywhere, but it was more difficult to convince the governor and his advisors. Joan waited patiently and worked at household tasks to pay for her lodging. She was absolutely unshaken in her story that "voices" from heav-

en instructed her, and though by nature most modest and retiring, she was never confused in the presence of high officials nor in doubt as to the course she should take.

It will be recalled that this was her second visit to Robert de Baudricourt, governor of the province. More than a year before he had sent her back to her home, but this time, though he at first refused to send her to the King, she said: "I must still come to you until I get the men-at-arms; for so it is commanded, and I may not disobey. I must go to the Dauphin though I go on my knees." Her persistence and her sincerity impressed the governor to such an extent that he decided she was either a witch or a saint, and he was determined to find out which it was. He brought a priest to her, but the priest could find no devil.

It must be remembered that this was two centuries before the Reformation, and the church held absolute sway over the minds and lives of the people. All authorities are agreed that Joan was deeply spiritual and devotedly attached to her religion, but neither the priests nor state officials nor her loved ones could shake her belief that she was commissioned of God to rescue France. "But indeed I would rather spin with my poor mother, for this is not my calling, but I must do it, for it is my Lord's will." The governor was disturbed; he did not know what to do. At last Joan went to the castle and said, "My voices have brought the word to me, and it is true. A battle was lost today, and you are in fault to delay me so." The governor walked the floor, and finally said: ". . . Wait—If it shall turn out as you say, I will give you the letter and send you to the King, and not otherwise." After this Joan had no doubt that she would go. Finally a messenger came from the governor, who said: "You said true, child. The battle was lost on the day you said. So I have kept my word. Now go, come of it what may." With remarkable accuracy the historical facts are closely followed, but the narrative is singularly free from the morbidly superstitious.

Joan's was a pure and unshakable faith that admitted of no doubt. Her prophecies were only in relation to her own work, and she foretold that her mission would last but a year. Book II deals with this year, beginning with her departure from her native province; it relates the superhuman achievements of this little country girl in whose words or deeds no a suggestion of self-seeking can be found. The author expresses his worshipful admiration for her in the Translator's Preface. "When we reflect that her century was the brutalest, the wickedest, the rottenest in history since the darkest ages, we are lost in wonder at the miracle of such a product from such a soil. The contrast between her and her century is the contrast between day and night. She was truthful when lying was the common speech of men; she was honest when honesty was become a lost virtue; she was a keeper of promises when the keeping of a promise was expected of no one; . . . . she was modest and fine and delicate when to be loud and coarse might be said to be universal; she was full of pity when a merciless cruelty was the rule; she was steadfast when stability was unknown, and honorable in a

ge which had forgotten what honor vas; she was a rock of convictions in time when men believed in noth- ng and scoffed at all things; she was nfailingly true in an age that was lse to the core; . . . she was of a auntless courage, when hope and ourage had perished in the hearts of er nation."

The journey to Chinon, where the ing had taken refuge, was full of dventure and danger. The King re- eived Joan with suspicion and the Court with jealousy. The deception racticed upon her in substituting nother for the King at the first inter- iew is quite typical. The army offi- ers were contemptuous, theologians xamined her, and it was not until pril 1429 that she was permitted to narch upon Orleans. There is a rilling recital of her audiences with ne King, her marches with her army, er fighting at its head, her battle cry eing always, "Follow me!" and her iumphant entry into Orleans on pril 29. In May, the English were full retreat from southern France. oan rapidly followed, until in less nan three months after she was ven command of the army, she saw er King crowned in the magnificent Cathedral at Rheims. (The same athedral—one of the finest speci- ens of pure Gothic architecture in ne world—came into great promi- ence again during the World War.)

The author fills the pages of his arrative with pen pictures of the vents and figures of the time; stir- ng action and romantic atmosphere arry it through to conclusion. There a remarkable individuality about ne characters—the native villagers, ne generals of France, the cour- ers and the clergymen. In the person of the Paladin, a boastful peasant of Joan's native village, who became her standard-bearer, is inter- woven a humorous element in Mark Twain's own unmistakable vein. Chapter 35, "The Heir of France is Crowned," gives the picture of Joan's supreme triumph. Following the splendid ceremony, the King said, "You have saved the crown. Speak, require, demand, and whatso- ever grace you ask it shall be granted, though it make the kingdom poor to meet it" . . . "Then, O gentle King, if out of your compassion you will speak the word, I pray you give com- mandment that my village, poor and hard pressed by reason of the war, may have its taxes remitted." "It is so commanded. Say on." "That is all." "All? Nothing but that?" "It is all. I have no other desire." It was so ordered — the tax gatherer never visited Domremy.

After the King was crowned, Joan felt that her mission was accomplish- ed, and she wished to return home to the quiet life she loved so well in her native village, but the King would not permit her to leave. Of the accomplishment of Joan's brief career the author makes this com- ment: "The work wrought by Joan of Arc may fairly be regarded as ranking any recorded in history, when one considers the conditions under which it was undertaken, the obstacles in the way, and the means at her disposal. Caesar carried con- quest far, but he did it with trained and confident veterans of Rome and was a trained soldier himself; and Napoleon swept away the disciplined armies of Europe, but he also was a trained soldier, and he began his work with patriot battalions inflamed

and inspired by the miracle-working new breath of liberty, breathed upon them by the revolution, eager young apprentices to the splendid trade of war, not old and broken men-at-arms, despairing survivors of an age-long accumulation of monotonous defeats; but Joan of Arc, a mere child in years, ignorant, unlettered, a poor village girl unknown and without influence, found a great nation lying in chains, helpless and hopeless under an alien domination, its treasury bankrupt, its soldiers disheartened and dispersed, all spirit torpid, all courage dead in the hearts of the people through long years of foreign and domestic outrage and oppression, their King cowed, resigned to his fate, and preparing to fly the country; and she laid her hand upon this nation, this corpse, and it rose and followed her. She led it from victory to victory, she turned back the tide of the Hundred Years' War she fatally crippled the English power, and died with the earned title of Deliverer of France, which she bears to this day."

Suggestions For Discussion

1. Compare the character of Joan as reflected in Book II with Book I Demonstrate the consistency of the character development.

2. Have someone relate the story of the Cathedral at Rheims during the World War.

3. It would be very appropriate to have the noblest war song, "Joan of Arc We Are Calling You," sung.

4. Relate some of the most dramatic episodes in this year of triumph.

Social Service

PSYCHOLOGY AND MODERN PROBLEMS

Lesson 2

How Shall I Conduct Myself In An Age Of Automobiles

I. *Automobiles Have Created One of the Most Serious Hazards to Life.* Medical progress during the past few decades has succeeded in eliminating small pox, diphtheria, malaria and typhoid as major causes of death; but in their wake has come the constant danger the automobile is to life and limb. In a booklet distributed by the Travelers Insurance Company, *Death Begins at 40*, we are told that "Our nation has engaged in six major wars since 1776. In total, these wars extended over a period of fifteen years. The number of American soldiers killed in action or who died of wounds during these fifteen years of war was 244,357 (p. 3). In fifteen years since 192 there have been killed 441,912 persons, or about twice as many as during the same number of years of active war. Another alarming fact is that only once in these fifteen years before 1938 did the number of casualties decrease from the previous

year, which was in 1932 when car registrations and perhaps the amount of driving done was reduced by the depression. In 1923 there were 18,031 deaths from car accidents, whereas by 1937 the total reached 40,300! Fortunately, since this report was written, the facts for 1938 available at this writing indicate a probable decrease for the year of approximately 8,000 deaths less than for 1937. The public has finally begun to realize that something must be done about the appalling dangers on our highways. It is gratifying to see that the broad educational and enforcement campaign carried on during the past year has brought some improvement. In Utah, however, there was an increase in fatalities during 1939—Utah being one of only three states in the Union that did not reduce the number of fatalities.

Fatality statistics show only part of the sad picture, too. In 1937, there were 1,221,090 persons injured by the automobile, many of whom, as Furnas says, would be "Better off Dead".

II. *The Principal Causes of Accidents Are Human, Not Mechanical.* Automobiles are being improved much more rapidly than is the person who uses them. Automobile brakes are better than they have ever been, and the cars protect the person inside better than ever; roads are continually being widened, obstructions removed, and safer curves are being constructed. But the accident toll remains unbelievably high, nevertheless.

The answer, of course, lies in the persons who drive. A man's "reaction time" is the time required to make an appropriate movement after a sign or stimulus has been given. The time it takes to apply the brakes after a car has been seen to approach from the side is the reaction time. This speed of reaction is quite fixed in a person and improves only moderately with practice. In most individuals, it takes about three-quarters of a second to apply the brakes after danger has been seen, then it takes some time to stop after that, even with good brakes and on a good surface.

Modern cars are built to go faster and faster with each new model, but man's reaction time and judgment of speed and distance do not improve from one generation to the next. This fact is very important. If a car is going fifty miles an hour, it will travel fifty-five feet during the three-fourths of a second spent in getting the brakes set; by the time the car has come to rest, it will have gone 243 feet. At thirty miles per hour the brakes can be applied, and the car can be completely stopped within a hundred feet.

The human mind is likewise limited in the number of things to which it can attend at once without confusion. In city traffic there are often many cars and persons to be watched at once. The resulting confusion definitely slows down reaction time, which requires slower speeds to avoid accidents.

Judgment of speed and distance, upon which all driving depends, is affected greatly by fatigue and various poisons. Long driving in heavy traffic, where much carbon monoxide gas is breathed, blunts the driver's judgment. Studies of accidents by truck drivers have shown that a

great many very serious accidents occur as a result of going to sleep, and probably a great many more are partly a result of drowsiness and bad judgment.

Alcohol is probably responsible for a great many more accidents than the statistics show. The causes of an accident are often reported as "recklessness," "speeding," or some other cause rather than "drunken driving". One reason for this is that proof of intoxication is very difficult in some cases. Convincing evidence, however, has been given recently that even mild quantities of alcohol will definitely decrease reaction speed, accuracy and judgment. In spite of this, the person who has been drinking acquires great confidence in his skill and has a "sense of well-being" which makes him take chances. He will race to beat red lights, will try to race with other cars, and will take curves too fast. Usually the more passengers he carries, the more daring he becomes. We should use every effort to prevent such persons from driving, just as we should stop an intoxicated person or an irresponsible child from pointing a loaded gun at people, which is really less dangerous.

We have been discussing the limitations that are likely to occur in all so-called normal drivers. We shall now turn to some of the abnormal persons who menace our highways. There are a relatively small number of drivers who have a relatively large number of accidents, and there are a large number of drivers who have very few accidents. One survey showed that 100% of the accidents were caused by 24% of the drivers. Besides the normal limitations of these "repeaters" are found poor vision one kind or another—near-sighte ness, partial blindness, and crosse eyes. It is little wonder that th judge speed and distance so poorl Other persons on the highways a mentally deficient and natural lack the general good judgment r quired in driving. Then there a the occasional epileptics who minds are often cloudy, the mil insane, to say nothing of the warpe personalities who "bully" their w through traffic, or who "show of with their speed, or who throw ta trums when not given the full rig of way. Absent-minded perso often of high social standing, are great menace because their drivi does not fully occupy their minc These groups, along with habitu drinkers, are to be found among t "accident prone drivers" who cau more than their share of the ac dents.

The solution to the problem th create is to require stricter exami tions before giving driver's licens and stricter laws by which to remo from the highways this accide prone group.

III. *A Few Things a Driv Should Remember.* Good drivers practice develop judgment of spee and distances so that they are a to allow enough margin to av collisions. This judgment is wi makes the difference between experienced driver and an inex rienced one who may know all the rules of the road and the rout of operating a car. The margins safety necessary will vary accord to many conditions, such as strangeness of the road, condit of the surface as to dampness

ice and snow, and the possibility of poorly visible objects such as livestock and pedestrians on roads at night. Many accidents are caused by poor judgment as to the amount of margin of safety required under these various conditions; for example, allowing a child on a bicycle plenty of room to make the unexpected turn into our path or for a cow to "change its mind". As we have suggested, this kind of judgment will be affected by experience, fatigue, alcohol, and personal fitness in mind and body.

A few of the more common chances taken in disregard of necessary margins of safety are: (1) Passing on a hill another car going in the same direction when the possible approach of a third car cannot be seen; (2) passing on turns when the approach of another car or the presence of some obstruction cannot be seen; (3) failing to estimate the speed of an approaching car when passing one going in one's own direction, followed by "cutting in" on the one car and driving the other off the road; (4) driving too slowly and inattentively for the flow of traffic. Most traffic laws forbid these practices, but they are nevertheless common mistakes with serious results. A common failing many people have is to assume that because the law is on our side we have nothing to fear. We should always make allowances for people who will break the law, because there are always plenty of them.

An especially important rule of the road is to always allow for whatever the other person may do unexpectedly, particularly children playing, children on bicycles and roller skates, as well as loose animals, and drunken drivers and other persons who give evidence of not being responsible.

IV. *A Few Things the Pedestrian Should Remember.* During 1937, 43,290 of the fatalities were a result of collision of cars with pedestrians. Of fatal accidents to pedestrians, 27.8% occur while the pedestrian is crossing somewhere along the block *between* the intersections, and only 25.5% occur at intersections, although most of the pedestrians cross *at* the intersections. The reason for this fact is that cars go faster along the block and are less alert to pedestrians than at the intersections. Many accidents result from pedestrians stepping into the street from between parked cars, which allows the driver a very small margin of safety. Most accidents to pedestrians, in fact, occur within a few steps from the curb, about where people stop to look around. Never step from the curb until the way is clear, then walk resolutely across, and show no indecision after you have made sure you are safe.

Of pedestrian fatalities, 20% occur while walking on rural highways, where the traffic is usually fast. Most of the pedestrians struck on rural highways are killed; only a small per cent (4.5%) of injuries occur here. Always walk on the left side of the road in order to face the on-coming traffic. When two cars are passing in opposite directions at the point where they pass you, always give them all of the road, because for an instant they are perfectly blind to everything but the glaring lights of the other car. This partial blindness may remain until

some distance after they have passed, due to a limitation of the human eye in adapting to extremes of light and darkness. A flashlight or lantern should also be carried by pedestrians as an added precaution.

Remember, too, that automobiles are much quicker than humans, and that as later maturity approaches, the reaction time of people becomes slower and we must revise our habits to allow ourselves as pedestrians still greater margins of safety than were necessary when we were younger.

V. *What Shall We Do About the Problem of Youth and Automobiles?* Serious problems created by the automobile are not limited to the road. Modern youths have an almost irresistible urge to feel the sense of power which comes from driving a car. They look to privileges with automobiles as a sign of maturity even more than the change to long trousers formerly was. So strong is the desire to drive that car stealing has become one of the major forms of juvenile delinquency.

Youth is often over-confident, daring, inclined to display, and to be irresponsible with property and life. The mastery of the mechanics of driving comes easily to most young people, but not so easily does good judgment and mature responsibility come.

The proper approach to this problem seems to be not unlike that required in meeting most other problems of adolesence. Development of responsibility begins early in life by parents requiring children to comply with reasonable requirements, and by gradual growth through their exercising new powers and privileges. More concretely, this means that young people shoul begin their training in the use of th automobile considerably before the are legally prepared to drive (si teen years of age in Utah). Thi should be done by an understandin father who takes every care not t "fall out" with the youth in th process of training. Training, c course, should be in some isolate place where there is little chance c accident. Encouragement for suc cess and good example are mor effective than scolding and preach ing. What the youth needs is con fidence based upon genuine an thorough skill and judgment.

Parents are wiser not to empha size the differences in judgment be tween themselves and their children Parents should be aware that thei judgment is better; but to be c service as teacher, antagonism an resentment must be avoided. I giving advice while the youth i driving, avoid excitement and dis traction which result from sharp scolding remarks. Mothers ofte utterly fail to have any beneficia effect on young drivers, because the have "fallen out" with their childre at least so far as the driving situatio is concerned. Too much nagging i especially harmful and ill-advised.

Consideration for parents in th use of the automobile should be en couraged as one of the "good thing in life" and an essential part of th larger problem of wholesome pe sonality development in youth.

VI. *Are You a Back Seat Driver?* We have seen that distraction di creases reaction speed and ma thereby contribute to accidents "Back seat driving" does this, an more. Personality conflicts betwee

he driver and the "would-be-driver" re likely to result. The driver may hen take out his antagonism by eing discourteous to other traffic. Psychologists have long contended hat judgment is not so good when ve are angry. Moreover, the driver eldom takes the advice of the "back eat driver," even though it be cor-ect. There is a difference between 'back seat driving," which is held n considerable disrepute, and occas-onal offering of suggestions, which nay be compared to what has been aid about attitudes that should pre-ail between father and son in learn-ng to drive. "Back seat driving" s usually a failure in influencing the driver in the same way that any at-empt to influence other people is a ailure if it is not based upon a ecognition and respect for the ego-eelings of the one to be influenced.

Problems For Discussion

1. What do we mean by "accident prone drivers"? Name a few types of persons who fall into this class.

2. Read Child Guidance Lesson 5, *Relief Society Magazine*, June, 1937, pp. 755-58. Show the im-portance of the automobile in psy-chological weaning.

3. Show how "back seat driving" s likely to defeat its own purpose.

4. Carefully examine your habits as a pedestrian. How can you revise hem in order to increase your own afety?

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Also request a copy of the state motor vehicle laws from your high-way department.

Education for Family Life

Family Relationships

Lesson 2

The Family Pocketbook

THE working out of a cooperative plan for the management of the family pocketbook that is acceptable to all members of the family group will result in enhanced happiness and satisfaction in family living. Agreement in the financial relationships within the family will determine more than will any other factor the nature of all other relationships. One writer has said, "Tell me the degree of success a family has achieved in handling its financial relationships and I can predict with surprising accuracy the degree of success which that family will be able to achieve in its social and emotional relationships."

Economic conditions of today are so different from those of earlier periods and the conditions confronting each family are so varied that we must consider the problem of finance in each family as an individual case involving specific factors. However, we can select fundamental difficulties and needs which are present in the task of management of finances in every family. We can also offer some suggestions as to methods of handling income that have been experimented with by a sufficient number of families to warrant an evaluation of such practices. At this time we present only a few of those practices which are recommended on the basis that they are in harmony with the most commonly accepted philosophy of successful family life in the world of today.

1. It is of primary importance to recognize the fact that the financial status of the family is determined by the competent management of the income quite as much as by the amount of the income. Many people are poor because of how they spend rather than because of how much they have.

2. Skill and efficiency in the distribution and expenditure of the income can be acquired by every normal person who has a sufficiently strong determination and who is given an opportunity for experience in the handling of money.

3. There will be greater happiness and cooperation if there is an understanding between husband and wife that the income is *their* income, as each is doing the special work needed in maintaining a happy successful home. As the family increases and there are more wage earners, it makes for greater family unity and solidarity if each one earning contributes to the family budget for meeting necessary family expenses according to his ability to earn.

Today, when so many young people are unable to find work, care should be taken that they are not made to feel they are a burden. Work around home should be given them so that they may feel they are a real member of the group sharing in the responsibilities and opportunities of the group.

True it is that the special responsi

ility of the father is to provide for ne satisfaction of the material needs f the family. And in turn it is the esponsibility of each member to ooperate in the spending process o that full value will be received for very dollar expended. To insure gainst the father being considered s merely a money-making machine e should take an active interest in ll the functions of the family so nat he will have a sympathetic unerstanding of the daily affairs of mily living.

4. There should be mutual unerstanding concerning the amount f income that is available for fam- y living. It is unjust for any member f the family to be deceived as to ne available resources of the group.

5. Husband and wife should acept the democratic viewpoint of oint control of the income. And ney should discuss with the children ne financial problems of the family s far as they are able to understand.

6. Whether the income be large r small it should be budgeted. If ne income is not regular, the minium average should be taken as the asis for the budget.

7. In order to achieve well balnced spending the income should e apportioned so that each member f the group will have some money nder his control. The proportion or each will vary according to his ge and ability to assume the reoonsibility that accompanies the ossession of money.

The art of managing the family ncome should be developed during hildhood to the extent that the hild is allowed to share in the rights nd duties that are involved in the roblem of finance. Sound habits and methods of spending should be well established before the child leaves home permanantly. If such training has not been acquired before marriage, it will necessarily have to be obtained largely through the trial and error method. In addition to knowledge gained through their own experimentation those who are wise will seek advice and will profit by the experience of those who show evidence of skill in the control of the domestic exchequer. Take for example the case of the Brown family:

Mrs. Brown says, "John dear, I just can't understand why it is that the Greens can have so many more things than we can, and I know that your salary is nearly once again larger than Mr. Green's." Mr Brown has been wondering the same thing for quite some time. At the suggestion of Mr. Brown, the Greens were invited to spend an evening with the Browns for the purpose of chatting over the subject of family finance. The Greens considered the invitation to be a real compliment, since it signified that in the opinion of other people they had achieved success in one of the most important phases of family living. Hence, they welcomed the opportunity to share with others their experiences as well as the practices to which they gave credit for what they called their "financial salvation".

During the first two years of their married life the Greens incurred sufficient debt to cause them both to be in a state of constant worry and anxiety, and needless to say intense irritability. At times even their marriage seemed to them to have been a mistake. Fortunately, each realiz-

ed the seriousness of the situation and was willing to accept his or her share of the responsibility for the condition into which they had drifted.

The first task they assigned themselves was to carefully scrutinize past expenditures and present bills. This brought to their attention the fact that the major part of their income had been spent not for the purpose of supplying their own needs but rather to satisfy their desires to have what their friends had and to do what they did. Obviously, they were trying to keep up with a group of young married couples with much higher incomes than theirs, and at the same time they were cultivating a purely materialistic attitude toward values.

In the interest of brevity, we shall say that the Greens decided to withdraw from their immediate circle of friends and to make new friends among those of their own economic class. This determination called for courage, tact, and sacrifice, all of which have been well repaid in increased happiness. What would probably have been the wiser and more sensible solution?

Next they worked out a budget which included a column headed "debts for trying to keep up with the Joneses". Their next decision was to pay cash for every article purchased unless it was an article that offered relatively permanent utility.

In order to more completely establish a new set of spending habits, Mrs. Green decided that she would arrange her household tasks so that she would be able to go to the market for her supplies rather than to order them over the telephone, and that her buying list would be carefully prepared before she left home. These two practices resulted in the purchase of fewer food supplies and the serving of more adequate meals, also in increased power to resist the temptation to buy expensive, out-of-season foods, and to resist the pressure of high-powered advertising and salesmanship.

Trying to live within the budget soon became an intriguing game for both mates, a game in which they have succeeded to the extent that they are now enjoying the great happiness of the anticipation of the arrival of a third member in their family, the expense of which has been provided for by wiser spending and not by an increase in income.

It is not within the limits of this lesson to discuss all of the several points previously mentioned; however, it is the hope that all will be discussed in class.

It is unfair to either the husband or the wife to be placed in the humiliating position of having to ask the other for money for necessities. Money for the satisfaction of needs should not be considered as a gift by either mate. If the income is considered as a partnership fund and is placed under joint control, the danger of either of the above situations arising will be eliminated.

Many families who handle their income as a partnership fund have found that the joint checking account works out most satisfactorily. This is true, however, only if each mate is absolutely honest, frank, and conscientious in regard to spending and to keeping the other mate daily informed as to the amount of money that has been withdrawn from the

ccount, and each must keep an ac-urate account of his expenditures. Other families have found that a livision of the income according to n agreement which is satisfactory nd just to each, with the major esponsibility of handling the funds ssumed by the mate who is best repared to carry on this task, is a nore desirable plan.

To many the word budget is a egular bugbear, either because of a nisconception of the meaning of he term or because of an unpleasant xperience connected with it. By udget we simply mean planned xpenditures for the future based on he record of past expenditures and stimated income.

Any book on family economics vill give detailed instructions for etting up and carrying out the udget system. A few general sug-estions may prove helpful at this ime.

The figures for the family budget hould be decided upon by the en-ire family group. Begin by decid-ng what are the essentials for good iving. Special consideration should e given to the differentiation be-ween self-indulgences and worthy lesires. Food, shelter, operating ex-enses, clothes, and opportunities or growth are considered primary eeds. For Latter-day Saint fam-lies it should not be necessary to nention that the matter of tithing s also of primary importance. Per-onal needs should receive consid-ration only after group needs have een determined. The amount of noney for personal expenses should e decided on the basis of the fol-owing factors:

a. Total income.
b. Primary needs of the group.
c. Individual needs of members of the group.
d. Extent to which each member is willing to cooperate.
e. Social values of the group.

One should face the fact that it requires determination, courage, and self-control to live within the budget, but the satisfaction that comes as a result of the elimination of family squabbles over money matters, freedom from undue pressure of individual demands, increased cooperativeness of family members will repay for the effort involved in the form of peace of mind, order in family living, and the more complete satisfaction of needs.

We should not become discouraged or feel that we have failed if the budget does not balance the first month or two; practice will improve our technique. It will be of great help in guarding against upsetting the budget unnecessarily if the purchase of any costly article is postponed until the method of payment has been determined upon.

The fundamental philosophy of family finance should be discussed and a plan for handling the family pocketbook should be decided upon before the marriage ceremony. Whatever the plan may be, it should not be considered static, but rather as a method to be experimented with until a more suitable plan for the particular family has been evolved. It is wise, however, to make sure that one plan has been given a thorough trial before it is discarded in favor of some untried plan. There is a plan that will work out for your family.

Problems and Questions for Discussion

1. Work out a trial budget for a family with a $900 annual income.

2. Do you think it was wise for the Greens to give up their circle of friends? Discuss.

3. Can you justify the statement of the bridegroom who told his bride soon after they were married that did hope that she would not obje to having to ask him for mon when she needed it, because it wou make him so happy to give h money when she asked for it?

4. Discuss methods of joint ha dling of income that you know ha proved successful among your a quaintances.

Mission Lessons

L. D. S. CHURCH HISTORY

Lesson II

Cumorah and the Golden Book

(To be used in place of Literary lesson)

IN THE vision which we have just considered, Joseph Smith was told that in due time he should receive further light and guidance from heaven. Yet three years and a half passed without the fulfillment of that promise. It was now September, 1823, and he was approaching his eighteenth birthday.

How was this to be accounted for? Here is his own story:

"During the time between the vision and 1823, I was left to all kinds of temptation. For, being very young, and persecuted by those who should have been my friends, I did not join any of the churches, having been forbidden to do so. And mingling with all kinds of society, I frequently fell into many foolish errors and displayed the weakness of youth. In making this confession no one need suppose me guilty of any great sins. A disposition to do so was never in my nature. I was guilty on of light conversation, and sometim associated with jovial compan which was not consistent with th character that ought to be maintai ed by one who was called of God I had been. But this will not see strange to anyone who recollects m youth and is acquainted with my n tive cheery temperament. In co sequence of these things, I often fe condemned for my weakness and i perfections.

"On the evening of the twen first of September, after I had retir to my bed for the night, I beto myself to prayer and supplication God for forgiveness of all my s and also for a manifestation, tha might know of my state and sta ing before him. For I had full co fidence in obtaining a divine ma festation, as I had previously do

"While I was thus in the act

alling upon God, I discovered a ight appearing in my room. This ight continued to increase until the oom was lighter than at noon-day. mmediately a personage appeared at ny bedside. He stood in the air, for is feet did not touch the floor. He ad on a loose robe of most exquisite vhiteness. It was a whiteness be-ond anything earthly I had ever een, nor do I believe that any earth-y thing could be made to appear so xceedingly white and brilliant. His ands were naked, and his arms also, little above the wrist. So, also, vere his feet naked, as were his legs, little above the ankles. His head nd neck were also bare. I could dis-over that he had on no other cloth-ng but this robe, as it was open, so hat I could see into his bosom. Not nly was his robe exceedingly white, ut his whole person was glorious eyond description, and his counte-ance truly like lightning. The room vas exceedingly light, but not so ery bright as immediately around is person.

"When I first looked upon him, was afraid. But fear soon left me. He called me by name and said that e was a messenger sent from the resence of God to me. His name, e said, was Moroni. God had a vork for me to do. My name should e had for good and evil among all ations, kindreds, and tongues. He aid there was a book deposited, vritten upon gold plates, giving an ccount of the former inhabitants of his [the American] continent, and he source from which they sprang. He also said that the fulness of the ospel was contained in it, as de-ivered by the Savior to the ancient nhabitants. Also there were two stones in silver bows deposited with the plates. This was the urim and thummim. The possession of these stones were what constituted 'seers' in ancient times. God had prepared them for the purpose of translating the book.

"He told me that, when I got those plates, I should not show them to any person, neither the breastplate with the urim and thummim, only to those to whom I should be commanded to show them. If I did so I should be destroyed. While he was conversing with me about the plates, the vision opened to my mind, and I saw the place where they were deposited, and that so clearly that I knew the place again when I visited it.

"After this communication I saw the light in the room begin to gather immediately around the person of him who had been speaking to me, and it continued to do so until the room was again left dark, except just around him, when instantly I saw, as it were, a conduit open right up into heaven, and he ascended until he entirely disappeared, and the room was left as before his appearance.

"I lay musing on the singularity of the scene, marveling greatly at what had been told to me by this extraordinary messenger, when, in the midst of my meditation, I suddenly discovered that my room was again beginning to get lighted. In an instant, as it were, the same heavenly messenger was again by my bedside. He again related the very same things which he had done at the first visit without the least variation.

"By this time, so deep were the impressions made on my mind, that

sleep had fled from my eyes, and I lay overwhelmed in astonishment at what I had both seen and heard. But what was my surprise when again I beheld the same messenger at my bedside, and heard him relate the same things as before. He added a caution that Satan would tempt me to get the plates for the purpose of getting rich. This he forbade me to do; otherwise I could not get them.

"Almost immediately after the heavenly messenger had ascended from me the third time, the cock crowed, and I found that day was approaching, so that our interviews must have occupied the whole of that night.

"I shortly after rose from my bed and, as usual, went to the necessary labors of the day. But in attempting to work as at other times, I found my strength so exhausted as to render me entirely unable. My father, who was laboring along with me, discovered something to be wrong with me, and told me to go home. I started, with the intention of going to the house, but in attempting to cross the fence out of the field where we were, my strength entirely failed me, and I fell helpless on the ground, and for a time was quite unconscious of anything.

"The first thing that I can recollect was a voice speaking to me, calling me by name. I looked up and beheld the same messenger standing over my head, surrounded by light as before. He then again related to me all that he had done the previous night, and commanded me to go to my father and tell him the vision and commandments which I had received. I returned to my father and did so. He replied that it was of God and told me to do as th messenger had commanded me. left the field and went to the pla where the plates were deposited.

"The hill was convenient to th village of Manchester. On the we side of this hill, not far from the to under a stone of considerable siz lay the plates in a stone box. Ha ing removed the earth around th stone, I obtained a lever, which got fixed under the edge of th stone, and with a little exertion ra ed it up. I looked in, and there i deed did I behold the plates, th urim and thummim, and the brea plate, as stated by the messenger.

"I made an attempt to take the out, but was forbidden by the m senger, and was again informed th the time for bringing them for had not yet arrived, neither wou it for four years from that time. H told me that I should come to th place precisely in one year fro that time, that he would meet wi me, and that I should continue do so until the time should com for obtaining the plates.

"Accordingly, I went at the end each year, and each time I found t same messenger there, and receiv instruction and intelligence fro him at each of our interviews specting what the Lord was going do and how and in what manr His kingdom was to be conduct in the last days.

"At length the time arrived obtaining the plates, the urim a thummim, and the breastplate. O September 22, 1827, the same he enly messenger delivered them up me with the charge: 'You will responsible for them. If you them go carelessly, or through a

eglect, you will be cut off. But if ou will use all your endeavors to reserve them, they shall be pro-cted."

That is the story of how Joseph mith received the plates from hich the *Book of Mormon* was anslated.

Questions and Suggestions

1. In what way does Joseph's escription of the angel Moroni iffer from the descriptions of angels enerally in his time?

2. Who was Moroni? Why was that he, rather than someone else, as given this mission?

3. Give as many particulars as ou can of the appearance of the eavenly messenger.

4. When did Joseph first see Moroni? When were the plates given to him? How many times, so far, has Moroni appeared to Joseph? Figure out the time which the two must have been together.

5. Why do you think Moroni appeared so many times to Joseph? Why did he repeat his message so many times and in every detail? How well do you remember the details of a conversation which you have heard but once?

6. Read or sing the hymn *An Angel From On High*, and explain why this hymn was chosen in connection with this lesson.

Note: Map printed in July magazine is to be used in teaching Church History lessons.

Attention: Farm Rehabilitation

WE are in receipt of a letter from Mr. C. B. Baldwin, Assistant Administrator of the Farm Security Administration of Washington, D. C., in which he states that a group of individuals in Salt Lake City is collecting a registration fee of $1 each from farmers on the representation that they will initiate a farm rehabilitation program. The form which this group is distributing refers to their proposal as a "rehabilitation plan" and suggests that Governmental aid will be obtained.

The only rural rehabilitation program sponsored by the Federal Government is that administered by the Farm Security Administration. The individuals who are sponsoring the program referred to above have no connection with this organization. Further, under the program of the Farm Security Administration, there is no requirement that a registration fee accompany the application for rehabilitation assistance.

If a farmer needs assistance from the Farm Security Administration, he should apply to the local Rural Rehabilitation Supervisor in his county, and his application will receive careful consideration.

You, The Final Answer

By Christie Lund Coles

SOME one has said in speaking of places and people: "It isn't your town, it's you." By that I presume he meant that if you have the ability, if you measure up, you will succeed no matter where you are.

There are exceptions to this, of course. There are people who have failed miserably in one place who achieve unusual success in another. But as a rule, the person who is a failure one place will be a failure in another. He is usually the type of person who says, "If I were only some place else. . ." Instead of doing his job, no matter how menial it is, and putting his whole heart and soul into it, he imagines that if he were some place else he would have a better job, would have things easie would make more money.

Shakespeare said: "It is not in ou stars, dear Brutus, that we are unde lings, but in ourselves."

Our failures, our successes, ou lucky breaks, are not regulated b the planet under which we wer born, or by any outside force, the are within ourselves. You are th final answer of what you will b what you will do, what you wi achieve. You have only one enem to really fear and that is yourself, th weak, fearful you that says, "Yo can't do it, you're not smart enoug you're not strong enough."

YOU have to believe in yoursel But more important than that, yo

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irly and squarely.

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e the sum total of everything you
ıve done, everything you have
ıought, everything you have want-
l, everything you have believed.
ou have, largely, made yourself.
ou can, starting this day, this hour,
make yourself.

It's a competitive world, it's a
ard world if you will, but it can be
world that will bow to your wishes,
ıat will give you of its best, that
ill be your servant.

The world is made up of people,
eople largely like yourself, with the
me hopes and ambitions, with the
me sensitive places. If I could tell
ou one thing that I believe would

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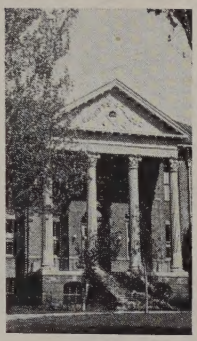

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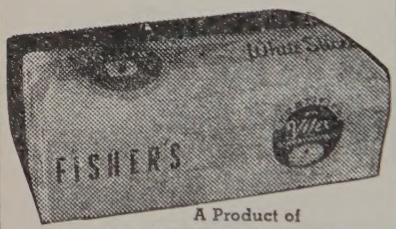

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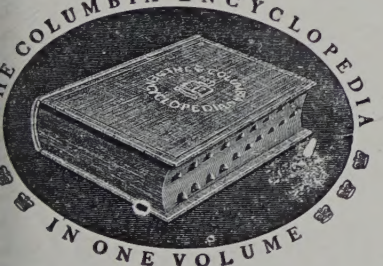

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